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SUGGESTIVE ILLUSTRATIONS

ON THE

GOSPEL OF JOHN.

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FOR THE USE OF
PASTORS, SUNDAY-SCHOOL TEACHERS, LEADERS OF PRAYER-MEETINGS, AND THE HOME

BY

REV. F. N. PELOUBET, D. D.

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PREFACE.

For twenty-five years I have prepared an annual volume of *Select Notes on the International Sunday-School lessons.* But as Paul died daily, so I die yearly; and it has been the dream and hope of my later life to fill out the omitted chapters and verses, improve and revise the past work up to date, and make a permanent commentary on the New Testament. The plan is to bring the latest, the most scholarly and the best light upon the Bible, in a condensed and practical form, into the pulpit, the Sunday-school and the home. I have been encouraged to hope that this work would not be useless from the fact that the total sale of the select notes approaches a million copies.

On consulting, however, with booksellers and publishers, the opinion was almost unanimous that such a commentary must not be too large. This necessitates the leaving out of the illustrations, which many testify to as especially helpful in my previous volumes. It was therefore decided to publish the illustrations in separate volumes, of which this volume is the third one issued. It is thus possible to furnish a greatly increased number of illustrations, and literary references, which have been selected with care from a large and growing accumulation.

In the preface to a new department in the *Biblical World*, "Material from English Literature Illustrative of the International Sunday-School Lessons," it was excellently said that "it is always a stimulating and liberalizing influence to discover how life itself, or any theory about life, has presented itself to men and women of large intelligence and deep emotional experience. Their embodiment of any theme gives us first the facts of life as seen by an expert in the study of man, and also the theory by which he interprets these facts and traces them to an issue. As we follow a single thought from mind to mind, it gains color, point, definiteness; it becomes rich, human, alive. We have not in this process forsaken the Bible for literature. The Bible has simply gone out through literature and found its own. What the Bible has itself inspired is used to bring home to men what the Bible directly teaches." The same principle is equally true of the "chambers of imagery" in Nature. The wise Milton asks,—

> "What if Earth
> Be but the shadow of heaven, and things therein
> Each to the other like, more than on earth is thought."

In these volumes there is a sincere endeavor to open some of the doors to these "chambers of imagery," and to remind our readers of some of the treasures of literature bearing on the themes concerning which the apostle John has written; and in both cases to suggest more than is told, to be an "open sesame" to the uncounted treasures in these fields.

AUBURNDALE, MASS.,
September, 1898.

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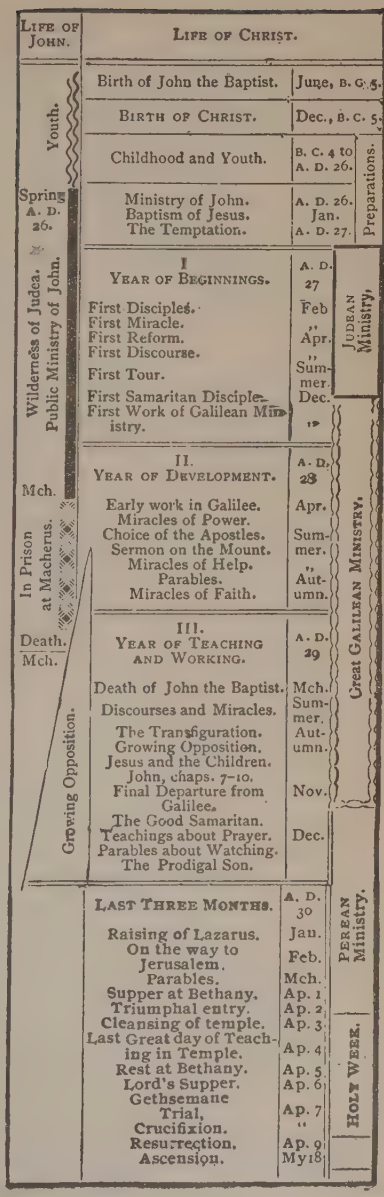
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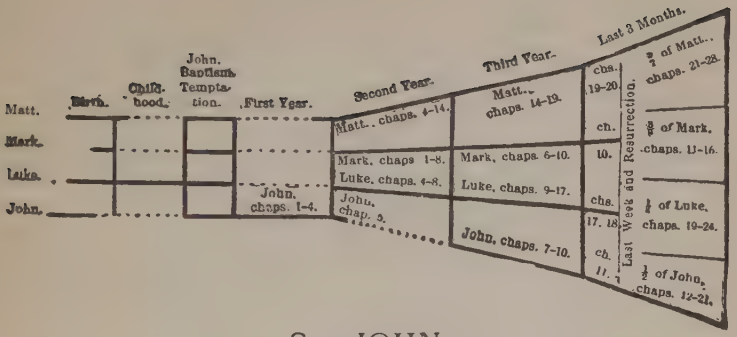

St. JOHN.

Pictures and Ancient Emblems. — "As one of the series of Apostles, St. John is always, in Western Art, young or in the prime of life; with little or no beard, flowing or curling hair, generally of a pale brown or golden hue, to express the delicacy of his nature, and in his countenance an expression of benignity and candor." — *Mrs. Jamieson.*

Putting together the various symbols of his office as represented in art, sometimes separately and sometimes combined in one figure, we note that (1) as an apostle his symbol is the sacramental cup in his hands; (2) as an Evangelist he is accompanied by an eagle; (3) as a prophet he holds a book often with a pen.

1. *From the Sacramental cup* in the hand of John, a serpent is seen to issue, probably an allusion to the reply given by our Saviour when the mother of James and John requested for her sons the place of honor in the Kingdom of heaven, "ye shall indeed drink of my cup."

2. *The book or scroll*, represents John as a prophet. Domenichino represents him as young and beautiful, in an ecstacy of inspiration, with "a scroll in his hand, looking upwards as one to whom the glory of the heavens had been opened; you see it reflected in his eyes, while love, wonder, devotion, beam from his beautiful face and parted lips; behind him hovers the attendant eagle, holding the pen in his beak."

3. *The eagle* represents him as the Evangelist, "The early images of the Evangelical symbol are uniformly represented with wings for the same reason that wings were given to the angels, — they were angels, *i. e.*, bringers of good tidings." The Evangelist flew on swift wings of love over the world. But first the eagle soared highest into the heavens and his eyes gazed at the Sun of righteousness, looking into the face of the Holy One.

"Supra Cœlos dum conscendit
Summi Patris comprehendit
Natum ante Sæcula;
Pellens nobem nostræ molis
Intuetur jubar solis
Johannes in aquila."

Latin Hymn of Adam of St. Victor, in Abp. Trench's Latin Hymns.

"See, far above the starry height,
Beholding, with unclouded sight,
The brightness of the sun,
John doth as eagle swift appear,
Still gazing on the vision clear
Of Christ, the Eternal Son."

Translated by E. H. Plumptre, D. D.

Legends of St. John. — "It is related by Clement of Alexandria that when St. John was at Ephesus, and before he was exiled to Patmos, he had taken to his care a young man of promising qualities of person and mind. During his absence he left him under the spiritual guidance of a certain bishop: but, after a while, the youth took to evil courses, and proceeding from one excess to another, he at length became the leader of a band of robbers and assassins, who struck terror into the whole country. When St. John returned to Ephesus, he went to the bishop and demanded 'the precious deposit he had left in his hands.' At first the priest did not understand him; but when St. John explained the allusion to his adopted son, he cast down his eyes with sorrow and shame, and told of what had befallen. Then St. John rent his garments and wept with a loud voice, and cried out, 'Alas! alas! to what a guardian have I trusted our brother!' And he called for a horse and rode towards the forest in which the robbers sojourned, and when the captain of the robbers beheld his old master and instructor, he turned and would have fled from his presence, but St. John by the most fervent entreaties, prevailed on him to stop and listen to his words. After some conference, the robber, utterly subdued, burst into tears of penitence, imploring forgiveness; and while he spoke, he hid beneath his robe his right hand, which had been sullied with so many crimes; but St. John, falling on his knees before him, seized that blood-polluted hand and kissed it, and bathed it with his tears; and he remained with his re-converted brother till he had, by prayers and encouraging words and affectionate exhortations, reconciled him with Heaven and with himself.

St. John and the Robbers.

"This beautiful legend is the subject of some old engravings, in which St. John is represented embracing the robber, who is weeping on his neck, having flung away his weapons. It has been, however, too rarely treated; I have never met with a picture of the subject; and yet it abounds in picturesque capabilities: the forest background — the contrast of youth and age — bright armor, flowing drapery, and the most striking and affecting moral, are here all combined." — *Mrs. Jamieson.*

AN APOLOGUE OF ST. JOHN. — "Another very pretty apologue relating to St. John is sometimes included in a series of subjects from his lips Two young men who had sold all their possessions to follow him, afterwards repented. He, perceiving their thoughts, sent them to gather pebbles and faggots, and on their return, changed these into money and ingots of gold, saying to them, 'Take back your riches and enjoy them on earth, as you regret having exchanged them for heaven!' This story is represented on one of the windows of the Cathedral at Bourges. The two young men stand before St John with a heap of gold on one side, and a heap of stones and faggots on the other." — *Mrs. Jamieson.*

St. John and Two Young Men.

LIBRARY. — Mrs Jamison's *Sacred and Legendary Art*, Vol. I, pp. 157-172.

PICTURES. — Dürer's *St. John and St. Peter* (Munich) *St. John*, by Domenichino, (several pictures, one at Leigh Court, one at St. Petersburgh, one at Milan); by Raphael, (Marseilles); by Correggio, (Duomo at Parma); by Perugino (Bologna).

CHAPTER I.

THE INCARNATION.

THE LOGOS AND GOD.

1. In the beginning was the Word,
And the Word was with God,
And the Word was God.
2. The same was in the beginning with God.

Ἐν ἀρχῇ ἦν ὁ Λόγος,
καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,
καὶ Θεὸς ἦν ὁ Λόγος.
Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

THE LOGOS AND THE WORLD.

3. All things were made by him;
And without him was not any thing made that was made.

Πάντα δι' αὐτοῦ ἐγένετο,
καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν.

THE LOGOS AND MANKIND.

4. In him was life;
And the life was the light of men.

Ἐν αὐτῷ ζωὴ ἦν,
καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

THE LOGOS AND SIN.

5. And the light shineth in darkness;
And the darkness comprehended it not.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

THE WORD, (**ὁ λόγος**): LOGOS. "This expression is the key-note and theme of the entire gospel. **Λόγος** is from the root **λεγ**, appearing in **λέγω**, the primitive meaning of which is *to lay:* then, *to pick out, gather, pick up:* hence to gather or put *words* together, and so, *to speak.* Hence **λόγος** is, first of all, *a collecting* or *collection* both of things in the mind, and of words by which they are expressed. It therefore signifies both *the outward form* by which the inward thought is expressed, and *the inward thought* itself, the Latin *oratio* and *ratio:* compare the Italian *ragionare,* 'to think,' and 'to speak.'" — *Prof. M. R. Vincent, Word Studies.*

WORD has the double meaning of *thought* and *speech,* the inner reality expressed in outward form.

ILLUSTRATED BY THE DISPERSION OF LIGHT. — No one can look steadily at the sun without being blinded: and to one looking in any other direction the sun would be invisible, were it not for the particles of matter in the air, each of which, in the sun's rays, becomes a miniature sun, revealing the very nature of the sun, its light, and heat and

chemical powers, its infinite variety of colors. It is by matter that the sun's nature is revealed. This fact is an emblem of the Word, incarnated in Jesus Christ, revealing to us the invisible God "whom no man can see and live." "The only begotten Son . . . He hath declared Him."

THE WORD WAS WITH GOD. — The Greek word for *with*, πρὸς, originally denotes *motion towards*, and hence *with*, as the result of the motion; "and that not merely as *being near* or *beside*, but as a living union and communion." "Thus John's statement is that the divine Word not only *abode* with the Father from all eternity, but was in the living, active relation of communion with Him."—*M. R. Vincent, Word Studies.*

THE WORD.

Verbum Dei, Deo Natum,
Quod nec factum, nec creatum,
  Venit de cœlestibus;
Hoc vidit, hoc attrectavit,
Hoc de cœlo reseravit,
  Joannes hominibus.

The Word of God, the Eternal Son,
With God, the Uncreated, One,
  Came down to earth from Heaven;
To see Him, handle Him, and show
His heavenly life to men below,
  To holy John was given.

Inter illos primitivos
Veros veri fontis rivos
  Joannes exiliit;
Toti mundo propinare
Nectar illud salutare,
  Quod de throno prodiit.

Among those four primeval streams
Whose living fount in Eden gleams,
  John's record true is known;
To all the world he poureth forth
The nectar pure of priceless worth
  That flows from out the Throne.

Cœlum transit, veri rotam,
Solis vidit, ibi totam
  Mentis figens aciem;
Speculator spiritalis,
Quasi Seraphim sub alis,
  Dei vidit faciem.

Beyond the Heavens he soared, nor failed,
With all the spirit's gaze unveiled,
  To see our true Sun's grace;
Not as through mists and visions dim,
Beneath the wings of Seraphim,
  He looked, and saw God's face.

Audiit in gyro sedis
Quid psallant cum citharædis,
  Quater seni proceres:
De Sigillo Trinitatis
Nostræ nummo civitatis
  Impressit characteres.

He heard where songs and harps resound,
And four and twenty elders round
  Sing hymns of praise and joy:
The impress of the One in Three,
With print so clear that all may see,
  He stamped on earth's alloy.

Volat avis sine metâ
Quo nec vates nec propheta
  Evolavit altius:
Tam implenda quam impleta,
Nunquam vidit tot secreta
  Purus homo purius.

As eagle winging loftiest flight
Where never seer's or prophet's sight
  Had pierced the ethereal vast,
Pure beyond human purity,
He scanned, with still undazzled eye,
  The future and the past.

Sponsus, rubrâ veste tectus,
Visus, sed non intellectus,
Redit ad palatium:
Aquilam Ezechielis
Sponsæ misit, quæ de cœlis
Referret mysterium.

Dic, dilecte, de Dilecto,
Qualis, adsit, et de lecto
Sponsi Sponsæ nuncia;
Dic quis cibus angelorum,
Quæ sint festa superornm
De Sponsi præsentia.

Veri panem intellectûs,
Cænam Christi super pectus,
Christi sumptam resera:
Ut cantemus de Patrono,
Coram Agna, coram Throno,
Laudes super æthera.

The bridegroom, clad in garments red,
Seen, yet with might unfathoméd,
Home to his palace hies:
Ezekiel's eagle to His bride
He sends, and will no longer hide
Heaven's deepest mysteries.

O loved one, bear, if thou can'st tell
Of Him whom thou did'st love so well,
Glad tidings to the Bride;
Tell of the angels' food they taste,
Who with the Bridegroom's presence graced,
Are resting at His side.

Tell of the soul's true bread unpriced,
Christ's supper, on the breast of Christ
In wondrous rapture ta'en;
That we may sing before the Throne
His praises, whom as Lord we own,
The Lamb we worship slain.

Anonymous. Found in *Abp. Trench's Sacred Latin Poetry. Translated by Prof. E. H. Plumptre, D. D.*

"Geschrieben steht: 'Im Anfang war das Wort!'
Hier stock' ich schon! Wer hilft mir weiter fort?
Ich kann das Wort so hoch unmöglich schätzen
Ich muss es anders übersetzen
Wenn ich vom Geiste recht erleuchtet bin.
Geschrieben steht: 'Im Anfang war der Sinn'
Bedenke wohl die erste Zeile
Dass Deine Feder sich nicht übereile,
Ist es der Sinn, der Alles wirkt und schafft?
Es sollte stehn: 'Im Anfang war die Kraft!'
Doch, auch indem ich dieses niederschreibe
Schon warnt mich was, dass ich dabei nicht bleibe,
Mir hilft der Geist! Auf ein mal seh'ich Rath
Und Schreibe getrost: 'Im Anfang war die That.'"

"'Tis written; 'In the beginning was the *Word*,'
Here am I balked: who now can help afford?
The *Word?* — impossible so high to rate it;
And otherwise must I translate it,
If by the Spirit I am truly taught.
Then thus: 'In the beginning was the *Thought*,'
This first line let me weigh completely,
Lest my impatient pen proceed too fleetly.
Is it the *Thought* which works, creates, indeed?
'In the beginning was the *Power*,' I read.
Yet, as I write, a warning is suggested
That I the sense may not have fairly tested.
The Spirit aids me; now I see the light!
'In the beginning was the *Act*,' I write."

— *Goethe's Faust, Translated by Bayard Taylor.*

Prologue. The Word.

AND THE WORD WAS GOD. — Holding the Unity of God, here expressed, as firmly and absolutely as any Unitarian possibly can, we must also hold that there is a distinction in the God-head. In some sense the Son is distinct from the Father, while he is yet God.

THIS SEEMING CONTRADICTION has its parallels in Natural Science. In one of his Lowell lectures, Prof. G. Frederick Wright spoke of the Paradoxes of Science. He is reported as saying: "It is a mistake to suppose that the conclusions of modern physical science are free from difficulties and clear of all doubt. In fact, instead of freeing us from mysteries, science is leading us deeper and deeper into them, and substituting, in place of single mysteries, an ever increasing multitude for each one.

"1. The Newtonian theory of gravitation involves paradoxes which nobody has been able to explain; for, if bodies act upon each other at a distance without any intervening medium, then a thing can act where it is not, which is an absurdity. On the other hand, if there is a material medium filling all space, and gravity is transmitted through that, by a push rather than by a pull, then the transmission ought to occupy some appreciable time. But this it does not do. At any rate, if its action is not absolutely instantaneous, its velocity must be at least 50,000,000 times greater than that of light. Moreover, every effort to represent gravitation as the result of a push from behind lands one in absurdities of various kinds.

"2. The atomic constitution of matter maintained by modern scientists is equally beyond our comprehension and paradoxical. If matter is not infinitely divisible, but, as Newton supposed, consists of ultimate atoms which are inelastic and perfectly hard, then there is no escape from the conclusion that in their collision with one another, there would be loss of motion and a dissipation of energy. But nothing is more certain than that the energy in a confined body of gas is constant, and not subject to dissipation. To meet this difficulty, Sir William Thomson and others try to imagine an atom which is infinitely elastic, which is but another form of assuming the infinite divisibility of matter, and of trying to get the phenomenon of hardness out of a collocation of particles which have no hardness. In short, of making something out of nothing.

Paradoxes of Science.

"3. The mystery of life is, if possible, still more perplexing." — *Prof. G. F. Wright.*

It is not strange, then, that there are mysteries in spiritual things. We believe them on evidence in spite of the mystery, just as we believe in gravitation and atoms and life, on evidence, although we cannot solve all their mysteries.

THE TRINITY. — While there is no perfect illustration of the Trinity, yet since we are made in the image of God, our own souls would naturally give us the best idea, and make certain its possibility. **Every Man a Trinity.**

Each of us is one kind of "three in one." Each soul is a unit, yet it consists of intellect and sensibilities and will. And every difficulty in understanding the divine Trinity is found in this lesser trinity, which we know to be a fact. So that while this does not explain the Trinity, nor solve the mystery, it proves that there need be no necessary contradiction.

A PHYSICAL TRINITY, LIGHT. — Prof. Lewis Wright concludes his excellent volume on *Light*, by a chapter on light as "a physical trinity."

1. THE ETHER. — Scientists "tell us of an intangible, invisible Ether, which cannot be touched or tasted or contained or measured, or weighed, but yet is everywhere; which contains within itself the most essential properties of Matter, fluid and solid; and which yet is not Matter, though it can communicate its own motions to Matter." "He believes in this Ether which he has never seen, and never will see, because without it he can explain no solitary phenomenon around him, while with it and its motions he can explain everything."

GOD THE FATHER. — "The Christian believes in an eternal, immortal, invisible, inconceivable, infinite Essence, the one Source and Father of all."

2. UNION WITH MATTER. — "The Ether is invisible, inconceivable, unknown to us, *unless* Matter, to make it visible, be in its path." "In this form it can be limited, and contained, and measured and weighed." "In it the Ether may become, as it were, incarnated."

THE WORD MADE FLESH. — The Christian believes that the first essential Being has in a mysterious way become embodied in a Second, who is the brightness of His glory and the visible Image of His person.

3. ENERGY, "a motion in the Ether," "a mysterious energy which also takes protean forms, but which in one form or other is doing all the physical work of the universe."

The Holy Spirit. — This Christian believes that the first two "work or act by and through a third mysterious Energy whose operations assume many forms, who does all things, alike in matter and spirit."

"*Light* embodies them all." "There are these three, and these only; each distinct and separate; and yet the three making up One, a mysterious unity which cannot be dissolved."

LIBRARY. — Chap 18 of Prof. Lewis Wright's *Light*. (*Macmillan*).

KNOWLEDGE OF GOD. — "When you say, 'I cannot know what passeth knowledge,' you say what is not correct. The eye knows the sun, but the sun passes the knowledge of the eye, and the eye, by a fullness of light, can never make a day, but the eye may be so filled with the fullness of the sun that the whole body shall be full of light. And so the sailor knows the sea, but the sea passes his knowledge; and the botanist knows the plants, but the plants pass his knowledge; and every baptized child of God, upon whom has come the Spirit of the Saviour, knows the love of Christ, but the love of Christ passes his knowledge — passes all knowledge." — *Rev. William Arthur.*

MYSTERIES IN RELIGION AND IN NATURE. — "And yet these men find fault because we cannot explain what the Trinity is. Begin in the primary school. When a scientific man will tell me what life is, I will tell him what the Trinity is. Let us begin with the alphabet and work our way up grade. When a man will tell me how a star is made, I will tell him how God was incarnated in Jesus Christ. Begin with the simple things, like the stars, that you know all about. We live in mystery. Take that greater truth of God Himself. How shall we know God? 'No man hath seen God at any time,' nor can see Him. 'The only begotten Son which is in the bosom of the Father, He hath declared Him.' We look upon Christ, and we see God. Do we know Him? God forbid. We might well go home in tears if we felt that these minds of ours were large enough to surround the Almighty and the Eternal, as man knows his classmate. Job was right when he said of the great nature which some men call God, but which the Bible never calls God: 'These are but the outskirts of His ways' — the train of His robe — and 'how small a whisper do we hear of Him.'" — *Alexander McKenzie, D. D., in Northfield Echoes,* 1897.

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3. ALL THINGS WERE MADE BY HIM. — All nature is doubly interesting and profitable because it is the work of our loved Redeemer, and therefore reveals to us His mind and heart. Hence it is ever illustrating divine truths, and we can find books in the running brooks, "sermons in stones, and good in everything." Hence

> "Earth's crammed with heaven
> And every common bush afire with God."

Hence also,

> "The flowers are the alphabet of angels, whereby
> They write on hills and fields mysterious truths."

4. In him was life; and the life was the light of men.

4. LIFE, Ζωὴ, (Zōē) existence, in distinction from Bios, the period or manner of existence, the course of life. Hence *Zo*ology is used of animals, but *Bio*graphy of men. "In the New Testament, Ζωή is the nobler word," expressing "the sum of mortal and eternal blessedness." Hence Life (Ζωὴ) in this verse includes every degree of life from the existence of the lowest animals to the noblest life in heaven.

REFERENCE. — See under "Whatever crazy sorrow saith." V:21.

THE TREE IGDRASIL. — In the Norse myths "all Life is figured as a tree. Igdrasil, the Ash tree of Existence, has its roots deep down in the Kingdoms of Hela, or Death; its trunk reaches up heaven-high, spreads its boughs over the whole Universe. Its boughs with their buddings and disleafings, — events, things suffered, things done, catastrophes, — stretch through all lands and all times. Is not every leaf of it a biography, every fibre there an act or word? Its boughs are the Histories of Nations. The rustle of it is the noise of Human Existence, onwards from of old. It grows there, the breath of Human Passion rustling through it, or storm tossed, the storm wind howling through it like the voice of all the Gods. It is Igdrasil, the Tree of Existence. It is the Past, the Present, and the Future; what was done, what is doing, what will be done; the infinite conjugation of the verb *to do*." — *Carlyle. Heroes and Hero Worship.* Lect. 1.

A LEGEND of the Rabbis tells us of a branch of the TREE OF LIFE that was planted on Adam's grave, and Christian fancy has traced to the wood which that branch produced, the cross on Calvary. — *Jacox, Sidelights.*

SPONTANEOUS GENERATION. — It is interesting to note that spontaneous generation is given up by all leading scientific scholars. Only life can produce life. In the first chapters of Genesis the word *create* (whose meaning is shown by ver. 3 of this chapter to be *cause to come into being*) is used three times, — of matter, of life, of the soul of man. And at each of these points the efforts of men to produce life by the forces of nature have proved a complete failure. This is especially true of spiritual life in the soul.

AND THE LIFE WAS THE LIGHT OF MEN. — Light is a form of motion and is therefore the result of Life. According to Genesis and Science, the first result of a life movement, some brooding energy of spirit upon chaos, was Light.

5. And the light shineth in darkness; and the darkness comprehended it not.

Prologue. Life and Light.

So in the soul, there is first life, then light. Dead eyes cannot see, dead souls cannot know. The very first thing that makes light a reality is life. All the light of heaven concentrated upon an eye, will not give it light unless it is a living eye. But give physical life, and you can give physical light; give mental life and you give mental light; give spiritual life and you can give spiritual light.

THE LIGHT OF MEN. — Light is mysterious in nature, ineffably bright and glorious, everywhere present, swift-winged, undefiled, and undefilable. Light is the source of life, of beauty, of manifested reality, of warmth, comfort and joy, of health and of power. It destroys all darkness; it unites in itself purity and clearness. Without it the world would be but a mass of coldness and death. Now, what light does for the natural world, Jesus does for the world of man, for mind, soul and spirit. He reveals God and heaven, and truth; He shows the way; He cheers, comforts, vivifies, renews.

JESUS WAS THE LIGHT. — "The light—Ether, is invisible, inconceivable, unknown to us, unless matter to make it visible be in its path." — *Prof. Lewis Wright.* Matter in some form is everywhere present in our atmosphere. Close examination of the air on the top of one of the snow-covered Rocky Mountains, showed that there were in each cubic inch of that purest of air, from 400 up to 200,000 particles. Without this matter we could see only the sun, and that would blind us. In all other directions would be only absolute darkness. But by the dispersion of light from the particles in the atmosphere, each particle becomes a miniature sun, and the world is full of light.

Dispersion of Light.

5. AND THE LIGHT SHINETH IN DARKNESS. — Aristotle, in one of his works, fancies the feelings of one who, having lived in darkness all his life, should for the first time behold the rising of the sun. He might have had some idea of the world from the light of candles or of moon and stars; but when the sun rose, what new glories would burst on his vision! how much more beautiful, more perfect, far-reaching than he could have conceived! The dangers, too, would be shown in clearer light, as well as the safe roads. Like this was the coming of Christ to the world, "*a day spring from on high.*" Like this is the receiving of Christ into our souls.

Aristotle's Fancy, Seeing the Light for the First Time.

What the Sunlight Does. — Science, by its doctrine of "the correlation of forces," has shown that the sun is the source of nearly all the forces and movements on the earth. The flow of the rivers is from the sun, whose rays lifted their waters from the ocean, and bore them on "the cloud chariots," by the winds which its heat produces, to the mountains, whence they flow. The mines of coal are stored sunshine. The sun awakens life in trees and plants. As all these forces find their ultimate source in the sun, so all life and light, natural, intellectual, spiritual, finds its source in the Word who is God.

Library. — Prof. Tyndall's *Heat as a Mode of Motion.* Prof. Henry Drummond's *Natural Law in the Spiritual World.*

Light in the Darkness. — The same truth may be illustrated by the children of those sent by the Russian government to the mines of Siberia, and who, once entering the depths, never again come up to the light. Children are born in those mines, and live for years, knowing no larger or brighter world than those torch-lit mines. Christ coming into our souls is like the bringing one of these children out of his damp, dark, narrow mine, into the fresh air and bright sun and beautiful fields and wide landscape of the upper world.

Children Born in the Mines.

Picture, The Repose in Egypt. — There is a modern but famous French picture, called "The Repose in Egypt," engravings of which have found their way into our art stores. It represents a sphinx with upturned face, as if still asking the great question of life; and appropriately standing on the edge of the African desert, to represent the desert state of the world, without God and immortality. Darkness broods over the scene, with only the far-off stars of tradition and philosophy shedding their dim light upon the dark desert of life. The artist represents Mary, with the child Jesus, in their flight from Herod, as reposing between the arms of the spinx, with Joseph, and the ass near by on an oasis. The light of the picture flows from the child Jesus, and makes bright the oasis and the nearer sands; and rays from his face stretch far away over the barren wastes, and penetrate through the darkness. So indeed does Jesus shine upon this dark world of sin and sickness and death.

Light of Christ, and the Light of Nature. — In India a party of missionaries were travelling, and at night, being without lights, and unable to read the Word before retiring, they put a glow worm on the page, and read line by line as the worm crawled toward the bottom of the page. So dimly

The Glow Worm's Lamp.

shines the light of Nature upon the book of our lives, compared with the sunlight with which Christ illumines its pages.

And the Darkness Comprehended it Not. — οὐ κατέλαβεν, "*did not lay hold of so as to make one's own; did not take into itself so as to appropriate it,* hence *did not understand or comprehend it.* — *Thayer.*

Seeing and Hearing. — Certain facts concerning the difference between seeing and hearing, illustrate this statement. "I see yonder organ, but I cannot see the music from the organ. The ear hears that. So the critical understanding discovers and confirms the reality of certain facts, while the spiritual nature hears the spiritual music or message of these facts. Vision is necessary first to prove that what we are hearing is a real instrument and not a mere roaring in our own ears, a subjective affair. So the intellect, like the eye, must first verify the instrument, but the eye cannot see the sound." — *Rev. A. J. Lyman, D.D.* So the light may come into the intellect, and yet the spirit not comprehend its meaning.

Living in the Basement of the Soul. — "If we supposed a man possessed of a magnificent house, luxuriously and tastefully furnished, who yet chooses never to ascend a stair, and lives in the basement, shabbily and meanly, with the coarsest appliances of physical comfort, we might take him as a type of not a few bad men, who seem entirely at their ease. They live in the basement. They have thrown away the key to the upper rooms. They have lost all appreciation of the higher, better modes of human living, and they are contented and satisfied, as a well fed beast is, in the absence of all spiritual cravings and ambitions." Gradually "the body becomes the soul's dungeon, and its walls thicken inward, and close up the wonted entrances of enjoyment. The senses, deadened on the side of pleasure, no longer avenues of beauty or of harmony, seem to serve only as a means of prolonging a death in life, and as open inlets of discomfort and pain." — *Dr. A. P. Peabody* in *Introduction to Plutarch on the Delay of the Divine Justice*, pp. 27, 28.

Not Comprehending the Light. — "A dying, despairing man, addressing one under whose ministry he had sat for twenty years, said, 'I have never heard a single sermon!' The minister, who had known him for years as a constant hearer, looked astonished, fancied that he was raving. But not so. The man was in his sad and sober senses. 'I attended

A Constant Hearer who Never Heard.

church,' he explained, 'but my habit was, so soon as you began the sermon, to begin a review of last week's trade, and to anticipate and arrange the business of the next.' '— *London Sunday-School Chronicle.*

Another Interpretation is given in the margin of the R. V. "The darkness overcame it not." The darkness did not eclipse the light, as the moon sometimes eclipses the sun.

"The light, though sometimes apparently overcome, was really victorious; it withstood every assault, and shone on triumphantly in a darkened world. So far, therefore, from our finding here a 'wail' (as some have said) we have a note of exultation, a token of that victory which throughout the whole Gospel rises to our view through sorrow."— *Revision Com.*

So in the "Drama of Creation," from the very beginning light enters on its long struggle with darkness, changing chaos into a perfect world, and the struggle has not ended, nor light finished its work; but the darkness has never overcome it. The keynote thus struck is sounded by poets, by prophets, by apostles, by heroes all down the ages. No reader of the Bible requires to have it proved for him that the triumph of light is the note that breathes most fully and most sweetly in all its varied music."— *James Sime* in *The Drama of Creation, Expositor for October and November*, 1897.

One Boy's Experience. — "At one time in my church there was one colored boy as a Sunday-school scholar. The five other boys in the class were white, and they asked their teacher, who was a lady, to dismiss the African. Although he was a great annoyance, being full of mischief and very ignorant indeed, and coming of a very bad family, his teacher hesitated, saying to the others, 'What will become of the poor fellow if we cast him adrift?' There came a great awakening upon the church; many were converted to God. At an experience meeting one Sunday afternoon the African arose, and said, 'I can give my experience to you.' He had in his hand a book, which he began to read, while the people listened: 'In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. That is it; that is my experience.' He said no more, but closed the book and sat down. Not the most cultivated soul could have better told the wonderful story of regeneration."— *Christian Work.*

6. ¶ There was a man sent from God, whose name *was* John.
7. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8. He was not that Light, but *was sent* to bear witness of that Light.
9. *That* was the true Light, which lighteth every man that cometh into the world.

Prologue-John Bearing Witness to the Light.

7. THE SAME CAME FOR A WITNESS. — "The word 'witness' occurs 47 times, and the word 'believe' 98 times. The whole book of John is developed according to that idea." — *Pres. W. W. White.*

THE NEED OF WITNESS — The light being spiritual, and men being absorbed in worldly things, and dwelling in moral cellars and caves instead of the open air, and Jesus coming in an humble, unobtrusive manner, multitudes would fail to see the light. They would be like "the owlet Atheism" described by Coleridge (xii : 40).

Hence it was necessary that John should call the attention of men to the light.

As the morning sky reflects the rays of the sun while yet itself is unseen below the horizon, and bears witness that the sun is there, and is soon to rise and flood the world with its blessed light, and bears witness also to the nature of that light, so John came before Jesus Christ to witness that He was coming, to show something of the effects of His coming, and to awaken people to look for Him.

Every lamp shining, every particle of glass reflecting the sunlight, is a witness to the sun, the source of its light.

PREPARING THE WAY WAS A WITNESS to the fact that some great person was coming, Thus in Egypt, when the Prince of Wales was about to visit that country, the preparation of the roads was a witness that he was coming. And to this day his name and the name of other great men are connected with the good roads made for their coming.

So the preparation of the road bed witnesses to the fact that the railway and its trains are coming.

Preparing the ground, the assembling of stones and lumber, witnesses to the coming building.

Preparing the wires witnesses to the coming of the electric light, or cars or telegraph or telephone.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name;

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

9. The True Light which Lighteth Every Man. — "Some one has said, suppose the sun in the heavens, which enlightens and warms and fructifies everything, were a rational being which could see everything which it affects; — it would then behold its own image in every sea, in every river, in every lake, and in every brook; — nay, it would even see itself reflected on the loftiest mountains of ice; — and would it not, in the abundance of its joy at such glorious radiance — forgetting itself — embrace all these oceans, seas and rivers — nay, the very glaciers in its arms, and delight over them? Thus Jesus Christ, the Sun of Righteousness, beholds His image and divine work in every renewed soul as in a polished mirror. Thus our eternal Father beholds in His children the beauty of His Son, Jesus Christ, with a complacency, which is more than we are able to express. He embraces them with the arms of His love; and He loves the image of Himself in which He has renewed them." — *F. W. Krummacher, D. D.*

10. The World. — τῷ κόσμῳ. In this word we can trace the development from the physical to the ethical. (1) order, harmonious arrangement. (2) the world, the universe, considered as an orderly system; (3) the inhabitants of this orderly world, the human race; (4) the sum total of human life in the ordered world considered as hostile to God, arrayed against God; (5) worldly affairs, the whole circle of worldly influences, which are the motives and inspiration of the hostility to God and His kingdom.

Knew Him Not, because they "received Him not."

Cathedral Windows from Within, and from Without.

Hawthorne compares Christianity to a grand cathedral with divinely pictured windows. Viewed from without, it is impossible to gain the slightest conception of the beautiful forms and radiant colors manifest to those who look at them from within. So it is with Christ. There is a glory in Him not visible to those without, but revealed to those who dwell in His heart of hearts.

Flowers and the Dew. — "There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Prologue. The Word Made Flesh.

itself, and the drops run off. God rains His goodness and mercy as wide-spread as the dew, and if we lack them, it is because we will not open our hearts to receive them." — *H. W. Beecher.*

LIBRARY. — *Foster's Cyclopedia of Illustrations.* The Story of the Macedonian Soldier branded with the words, "The Ungrateful Guest."

Homer's story of the rejection of Ulysses when he returned after a long absence to his own home, and found his house occupied by a set of revellers who sneered at the travel-stained old man. — Homer's *Odyssey*, well told in *Ancient Classics for English Readers.*

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12. BUT AS MANY AS RECEIVED HIM. — "Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you, 'Let us open the windows and let in the light.' What would you think if he replied, 'No, no; you must first put the darkness out, or the light will not enter?' You would laugh at his absurdity. Just so we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take Him in, and sin will flee; fling the window open at once, and let Christ shine in." — *J. Edmond, D. D.*

POWER, ἐξουσίαν, both the *right*, and the *power*.

SONS OF GOD, like their Father in character and in deeds, members of His family, heirs of His nature, His wealth, His home. His care, His love.

LIBRARY. — Wordsworth's *Intimations of Immortality.*

"Not in entire forgetfulness,
And not in utter darkness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy."

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14. WAS MADE FLESH, σὰρξ ἐγένετο. — "This means more than that He assumed *a human body*," (σῶμα). σάρξ means *human nature entire*, including "a human body, a human soul, a human spirit."

THE MYSTERY OF THE UNION OF GOD AND MAN IN ONE PERSON, JESUS THE CHRIST. — We cannot explain how this can be, but we can prove that it is possible and reasonable by a similar mystery in ourselves. For each of us is a union of body and soul in one person. This is a fact, but before it became a fact it would seem contradictory and unthinkable, that the immaterial spirit should unite with matter, that the two should be distinct, and yet form one person. Every difficulty involved in "God dwelling in the man Christ Jesus," two and yet one person, sometimes spoken of as separate, sometimes as the same, is illustrated in our own persons, and solved there, that being said of the whole which is true only of the soul (as that we are immortal), or again true only of the body (as that we are sick, or die).

The Union of Soul and Body.

BAYS A PART OF THE OCEAN. — "I do not know how to illustrate the incarnation. The only thing I ever thought of is very imperfect. You know how the coast line of the ocean runs from Maine to Cape Cod. Outside is the great ocean. What is inside those little curves? The ocean of course. You call one the ocean and the other the harbor or the bay, but it is all one ocean. The water is the same; it tastes the same, looks the same. Here is the great eternal God, filling all space, only in one place He flows into a little curve, Jesus of Nazareth, but it is the same God whether He is there in heaven, or here in Jesus. Oh, I hope you don't understand this. It would be such a little thing if you and I understood it." — *Alexander McKenzie, D. D., in Northfield Echoes*, 1897.

THE DIVINE AND HUMAN SAVIOUR. — Only a Saviour who is both God and man can be the true Saviour of mankind. He must be *Divine*, or He could not have power to save all men at all times, in all places, under all circumstances. Only God is wise enough, and good enough to save us. Only a divine Saviour can lead to victory over all the forces of evil; only He could make atonement for sin; only He could represent God truly to us; only He be forever before us as our ideal, leading us onward and upward through eternity.

On the other hand, He must be human, in order that He might "be tempted like as we are yet without sin." Thus He reaches down to our human experiences, and we may realize His sympathy and friendship; He must be God visible; He must hold up before us a perfect human example; He must gain the victory in the same battle which we are waging.

The top of the ladder of Salvation, like that of Jacob's dream, must reach heaven and God, but the base must be on earth.

If Christ were only divine, we could not realize Him. If He were not divine, our love and service of Him would lead us away from God and not towards him.

Prologue. The Word Made Flesh.

SCRIPTURE TESTIMONY. — "In my earlier days — and yet I was old enough to be a lecturer in the Andover Theological Seminary — I wanted a new way of teaching the doctrine of Christ. I thought I would tell them to get a sheet of paper and divide it into three columns. In the first column they were to write every passage where Christ was spoken of as God-man; in the second column all the passages where Christ was spoken of as God alone, and in the third all the passages where He is spoken of as man alone. I went to work; I think I have the paper now. It is badly balanced. The first column and second filled right up, but the third column, I never found a passage speaking of Christ as man alone. Do you remember any such passage?" — *Alexander McKenzie, D. D. in Northfield Echoes.*

Dr. McKenzie's Experience.

DWELT AMONG US. — ἐσκήνωσεν ἐν ἡμῖν, "*Tabernacled*" *among us*, dwelt as in a tent, as the divine Presence dwelt in the tabernacle in the wilderness. "Tabernacled" expresses two thoughts: (1) That Christ really dwelt among us, and did not merely appear to some person or come in a vision, as in the previous ages. (2) That His abode among us in this form was temporary, only a few years.

The Tabernacle was a material representation of the great truth of the Incarnation. It was made after the pattern of the nature of our Lord, which, as the sublime antitype, was eternally present to the mind and thought of God. Our bodies are but frail, shifting tabernacles, to be as easily dissolved as a tent is struck (2 Cor. v. 1), and amidst us has been reared the true Tabernacle, which God has pitched and not man; and through which the Shekinah has shone, kindling the frail curtains of mortal flesh with dazzling radiance on its passage through their folds in waves of glowing glory." — *F. B. Meyer, D. D.*

LIBRARY. — Dante's *Paradise*, VII Canto.

——"the human species down below
Lay sick for many centuries in great error,
Till to descend it pleased the Word of God
To where the nature, which from its own Maker
Estranged itself, He joined to Him in person
By the sole act of His eternal love,"

THE COMING OF THE SON OF GOD into this world of battle against evil was the signal of victory.

"At the battle of Sadowa, July 3, 1866, when the pickets closed in the morning, Von Moltke saluted King William and said, 'To-day your Majesty will win not only the battle, but the campaign.' At noon it did not seem so. Prince Frederick Charles's corps were withering under the hottest artillery fire of this century save that at Gettysburg, just three years earlier to the hour. In a few minutes they must give way. Hark! what means this cheering on the left? New cannons boom, and the Austrian fire slackens. Ah! Von Moltke knows. The Crown Prince has arrived with his fresh corps. He has stormed the heights of Chlum; he enfilades the whole Austrian line; Benedek is beaten; on, on to Vienna; the war is ended!

The Crown Prince and the Battle of Sadowa.

"Brothers, let us away bravely, each to his place in Jehovah's hosts! Our Crown Prince, with fresh forces right from heaven, has reached the field."—*E. Benjamin Andrews, D. D., Pres. of Brown University.*

AND WE BEHELD HIS GLORY.—It is almost impossible from a mere description to fully understand the thing described. I have often tried to form a picture of a machine from the description of it in the Scientific American, and never succeeded. For ages no one could make a correct picture of the Golden Candlestick as described in the Bible. It was not till a representation of it was discovered on the tablet within the Arch of Titus, where the spoils of the temple were sculptured, that any one knew its true form. A representation made all plain. So it is that Jesus reveals God. Seeing Him we see the Father, as no description could enable us to see Him.

Picture versus Description.

SEEING THE WORD FROM GOD.—"In an old manuscript of the 13th or 14th century, called Queen Mary's Prayer Book, and now in the British Museum, is a wood cut of the poetic and picturesque legend of Joseph, that when the famine in Egypt was at its height, Joseph, who never forgot his father, took straw and threw it into the river, that it might carry tidings to the country of his father, where wheat was to be had. The presence of Jesus among us shows where the source of goodness is, where are all blessedness, all powers, all victories, all supplies for the soul."—*Mrs. Jamieson's History of our Lord.*

Joseph casting Straw in the Nile.

THE INCARNATION WAS NO AFTERTHOUGHT OF GOD—"No appendix or codicil to the divine plan, but piece of God's eternal programme for

man. Least of all can sin claim the glory of occasioning it. Guiltless humanity would not have been perfect humanity. It would have required to advance from strength to strength and from beauty to beauty, even as Christ Himself did while on earth; and in this it would have needed His inspiration and guidance. Can any one suppose that God would have kept back His most splendid work simply because no depravity attacked our ancestors. Does Satan deserve thanks for tempting Eve, that she might fall, and call for the Restorer?" — *Pres. E. Benjamin Andrews, LL. D.*

JESUS CHRIST COUNTS IN OUR ESTIMATE OF MAN. — "No conception and no estimate of mankind is adequate or just which omits Jesus Christ. We speak of humanity as fickle, frail, prone to go astray, sinful, vile, so many children of the Devil. Such speech expresses a truth when it refers to men taken as they come. Applied to humanity in the proper sense it is a stupendous criminal libel. Do not judge San Francisco by the hoodlums. The thugs are not India. And pray never commit the error of regarding the human beings to whom so many hard names can be applied, as comprising humanity. The true notion of mankind takes in Jesus. The actual value of humanity is common humanity *plus* Jesus Christ. He belongs to it as truly as Socrates, Gustavus Adolphus, or William Kemmler. He was no naturalized citizen of earth, but born here. Indict the race as you will. You can set forth a very long account against it, — sad, serious, most compromising. One item is Cæsar Borgia, another is Captain Kidd; I am a third, you are a fourth. Put them all down, do not omit any, black though the page may be. But, oh, book-keeper, critic, censor of thy kind, I adjure thee by the sacred majesty of truth, write up the credit page as well! Write St. Paul's name upon it. Enter Judson there. Enter John Henry Newman on that page. Enter Marcus Aurelius, Alfred the Great, George Washington. But at the top of it, in letters of living light which at once God, all on earth, even the blind, all men, angels, and devils can read, write that Name which is above every name! It belongs there, and it will go far to balance the account. I can never admit that sin is a good, or even a necessary concomitant of good. But this I believe, that a sinning humanity, with Jesus for its Masterpiece and Redeemer, is a finer thing than a sinless humanity with no Jesus could ever have been. And we have a right — yes, we are in duty bound — to allow for Jesus Christ in all our calculations about what humanity may hope to become." — *Pres. E. Benjamin Andrews, LL. D.*

CHRIST THE MIRROR OF GOD. — "There is in Rome an elegant fresco by Guido — *The Aurora*. It covers a lofty ceiling. Looking up at it

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.
16. And of his fulness have all we received, and grace for grace.

from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon tire and turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror, and enjoy the fresco that is above you. There is no more weariness, nor indistinctness, nor dizziness. Like the Rospiglioso mirror beneath the 'Aurora,' Christ reflects the image of God." In Him, as in a mirror, we see the grace and truth and love of God.

Guido's Aurora

Of Grace (χάριτος). — The word primarily means that which gives joy, the beauty, loveliness, goodness, which bring delight. The graces express "the beauty of holiness." Thence, kindness, favor, good will, — the loving spirit which inspires those virtues. Then naturally the gifts and favors which are the fruit and expression of good will. Of all these Jesus was full. Farrar, in his *Life of Christ in Art*, says, "As regards the Gospels we see, with great distinctness, that every detail points to the certainty that there was something majestic and winning in the personal presence of Jesus."

Library. — President Mark Hopkins' *Strength and Beauty.*

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16. His Fulness. — The overflowingness of the natural world which Christ created is a faint symbol of the overflowing fulness of His own nature. The sun does not give forth merely enough light and heat for this world and the few planets, but ten thousand times more are radiated through space. Plant and animal life is not limited to human needs, but there are countless numbers and an infinite variety. Plants bear vastly more seeds than can ever grow. One grain of corn, if all the grains it bore were planted and grew, would cover the whole earth with corn in a few years. One codfish would fill the ocean solid with fish in ten years. Then everything has many uses, many and varied powers and combinations and correlations, new ones coming continually into notice. Everywhere, — in water, in air, in fruits, in materials, in the multiplicity of uses and powers, — nature is infinitely overflowing to teach us to see and to trust the fulness of the grace and truth of our Saviour who created it.

Reference. — See under iv : 14, "Thor's Drinking-horn."

MINES FOR TREASURE-CHESTS. — An ambassador of ancient Spain was taken to see the precious treasures of Venice, which were kept in guarded custody in the Palace of St. Mark. The Spaniard began to grope among the chests and cabinets as if to find the bottom. On being asked what he was doing, he said he wanted to compare their wealth with that of the king, his master. "His chests," said he, "excel yours, for you cannot reach the bottom. They are the precious gold and silver mines of Mexico and Peru."

OF HIS FULNESS HAVE ALL WE RECEIVED. — "God longs for us to live full lives; and that we may, He has stored all His glorious resources into the nature of the Man Christ Jesus, so making them accessible and putting them within the reach of the weakest and most sinful of His children. Thus does the channel of the Nile bring water which is generated in the mountains of Central Africa, within reach of the Egyptian peasants, whose gardens are situated on the edge of the burning sands Why, then, are we so content with poverty and emptiness? Let us receive out of His fulness. It is continually throbbing like an ocean against the walls of our hearts; it is for us to open and let it in, that it may cover the long unsightly reaches of ooze and sand." — *F. B. Meyer, D. D.*

GRACE FOR GRACE. — Is literally, *grace* in the place of *grace*, one grace succeeding another, and, as it were, taking its place. — *Cambridge Bible.* Either (1) grace given in fresh measure, as former grace is improved, each grace being a step to a higher; or, (2) grace given to His children, corresponding to each grace in His own nature, — love like His love, purity like His purity, the presence of the Holy Spirit in them as it was in Him. "Not only the freeness of Divine grace is suggested by this expression, but also its adaptation to every state and want of the renewed man, as he passes on from childhood to maturity in the Divine life." — *Dr. Hovey, in American Commentary.*

CHORUS YOUR VIRTUES. — "In the familiar scripture (2 Pet. i. 5–8), 'Add to your faith virtue,' etc., 'the word translated "add" ἐπιχορηγήσατε, from χορηγός (*choregos*, a leader of a chorus), has been anglicized, and is our word 'chorus.' Peter says, 'Chorus your faith.' Sustain it with the music of all the well-tuned graces of heaven. The first violin leads in rendering the grand masterpiece of the musical genius. The composition would be grand were the first violin the only instrument to render it. The sweep of the music would be vast. There would be

melody and thrilling chords. But the first violin is not left alone. It is chorused and sustained. The second violin takes a part. The third violin takes a part. The flute takes a part. The deep-toned trumpet takes a part. The bass viol takes a part. The rolling drum takes a part. The tinkling cymbal takes a part. And all together, and in perfect unison, sound out the one grand conception of the one grand mind, and all together chorus the leading instrument. As you listen you are reminded of the words of the Apocalyptist, when he describes the music of the skies, and declares that it is like the sound of many waters and the voice of the mighty thunders. Such is the figure of the Apostle Peter. He says, 'Let the grace of faith lead in the grand song of life. Let it pour out its clear, triumphant music upon the listening world. Its music is sublime; but compel it not to sing alone. Chorus it. Chorus it. Chorus it with boldness. Chorus it with knowledge. Chorus it with self-mastery. Chorus it with steadfast endurance. Chorus it with piety. Chorus it with love for the brethren. Let all the graces pour out their deep-seated and soul-stirring music, so that the listening world may have a large anticipation of the heavenly harmonies, and a grand rehearsal of the song that is sung by the choir of the redeemed.'" — *David Gregg, D. D., in the Heaven Life.*

The Lesson of Grace for Grace "is that one grace is given instead of another. We cannot live to-day on the strength of yesterday's food, but each day has its own bread. Yesterday's sunshine will not light the earth to-day, but there is other sunshine ready each new morning. When you were in sorrow a while ago, God came to you and comforted you in wonderful ways — through his promises, or through a human friend who brought you blessing, or through a book whose words were like a heavenly lamp pouring its light upon your darkness. When a new sorrow comes, that old comfort cannot be used again; but you will have other comfort for your new sorrow — comfort in place of the comfort which is past."— *J. R. Miller, D. D.*

The Need of Grace and Graces — The Religious Porcupine. — "The porcupine is a fitting symbol of the disagreeable. With his long, sharp spines sticking out in every direction, he wounds all who venture to touch him. Some assert that he has a habit, in his more than usually disagreeable moods, of shooting off his quills like darts, and thus wounding those at a distance from him.

In our books on natural history these animals are described as quadrupeds; but we have seen a species of biped that, if not identical, is certainly very closely related to them. We find them in our churches,

and occasionally they make their way into the prayer-meeting, though they are not regular attendants there. Their religion is of a kind peculiar to themselves, and they wear it as a porcupine does his quills." — *Rev. George H. Hubbard.*

Prologue. Grace for Grace.

Gems Need to be Polished. — No gem reveals its true beauties in a natural state. The diamond in the rough is most unattractive; its perfections are hidden under a hard crust, which can only be removed by its own powder. The deep velvet hue of the sapphire, the brilliant red of the ruby, the soft clear green of the emerald, only display themselves after the lapidary has used his skill in cutting them into facets and polishing them. There are, of course, plenty of polished stones which are not gems, and plenty of polite people who are not of high moral worth; but the necessity remains that gems should be polished and Christians refined. — *Dr. Dickson.*

How we Gain Grace for Grace. — "In the Royal Gallery at Dresden may be often seen a group of connoisseurs, who sit for hours before a single painting. They walk around those halls whose walls are so eloquent with the triumphs of art, and they come back, and pause again before that one masterpiece. Weeks are spent yearly in the study of that one work of Raphael, with its matchless forms. In our picture gallery of Bible characters we may study many beauties of form and feature, but for the masterpiece we must return continually to our Lord Jesus Christ." — *Prof. Austin Phelps* in *The Still Hour.*

Studying a Masterpiece.

Gazing at the Christ We Become Like Him. — "Years ago in a Roman palace there hung a beautiful picture, upon which crowds went to gaze. Among them a young painter unknown to fame went daily to look upon it, until his soul was refreshed by its beauty, and a great longing came into his heart to copy it, but he was sternly refused permission. He returned repulsed, but not discouraged. Day and night its beauty haunted him. Copy it he *must.* Daily he came to the palace, coming early and leaving late, and, sitting before the picture gazed upon it till it grew into him, and became part of himself, and one day he hurried home to his easel and began to paint. Each day he came and gazed at the picture, and then went home and reproduced bit by bit, unweariedly, patiently, something of its beauty. Each fresh day's look corrected the last day's faults, and as he toiled his power grew, and his

Studying a Painting at Rome.

hidden genius blazed out. Months after in that humble studio there stood such a wonderful copy of the Vatican picture that those who saw it could not rest until they had seen the beautiful original." — *Our Own Magazine.*

Power of Dwelling Among the Good. — Plato would exclude from his model Republic, not only all bad poets and writers, but bad workmen of every kind; because by viewing what was ill-proportioned and out of harmony, the minds of the people would be injured. "Being trained by images of evil, as in a bad pasture land, they would establish imperceptibly, little by little, some mighty evil in their soul. But rather should we seek for such craftsmen as by help of a good natural genius can investigate the nature of the beautiful and becoming; in order that our youths dwelling as it were in a healthful place may receive advantage on all sides; and so receive some service from fine productions, just as a breeze brings health from healthy places." **Plato's Republic.**

Library. — Among the booklets we have *The Face of Christ*, by Katharine Pearson Woods, "an old legend retold for Christmas." It is a sweet and tender little story of an artist who had sold his soul to Satan, but as his last work determined to paint the face of Christ, which he did with such effect that it transformed his whole life.

Power of Good Thoughts. — Do we realize the power there is in the companionship of our own thoughts. "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise," *thinking on these things*, abiding with the Beautiful, the Good and the True, transforms the soul, as the Christ-lamp in the fisherman's hut, in Goethe's Tale of Tales, transformed its rough boards and beams into an exquisitely wrought temple of solid silver.

Library. — See Carlyle's *Essays* for an interpretation of Goethe's *Tale of Tales.*

It was said of William Pitt, the younger, the Prime Minister of England at twenty-three years of age, that no one ever entered his closet, if it was for only five minutes, who did not come out of it a stronger and braver man than he was when he went in.

New Revelations to Continued Study. — "The noblest objects never disclose their best meaning at first sight. Sir Joshua Reynolds

says that when he visited Italy to make the acquaintance of the celebrated masterpieces, he was much cast down. The renowned masters maintained toward him a quiet and dignified silence; they refused to confide to him their thoughts. He gazed steadfastly and could not behold their glory. Persevering, however, the pictures gradually began to raise their veils, and permit him to have an occasional peep at their rare beauty: they softly whispered to him a few of their secrets; and as he continued unwavering in his devotion, they at last flung away their reserve, showed themselves with an open face, and revealed to him the wealth of beautiful ideas that was lodged in them. As with pictures, so with characters. The diviner the life, the closer the inspection requisite to understand it. But of all characters, ancient or modern, none demand so much intent gazing as that of Jesus Christ. Potences perfectly novel in the history of the world exert their subtle influence; the human and the Divine, the grace and the truth, are so closely associated, that not at once do we grasp the radical idea, and perceive its subdued, tempered beauty. The depth and manifoldness of Christ's character form the reason for the well-nigh two hundred lives and harmonies which have been launched upon the world. A difficult character to understand fully, for its beauty only grows upon us by degrees. Every age discovers a new trait; every fresh generation perceives a fresh excellence; and thus from age to age He increases in loveliness in the estimation of men. He continues to reveal to the loving earnest gaze His glory, 'the glory as of the only-begotten of the Father.'" — *J. Cynddlan Jones, D. D.*

Seeing Christ from all Sides. — "One of our American artists, wishing to perfect for himself a portrait and a bust of Shakespeare, took the death-mask from the face of the poet, and had twenty or thirty photographs made, from every possible angle of vision, that he might get the fullest light on every point of face and head; then came the portrait on the canvas, and then the stately head in marble."— *Dr. R. S. Storrs.*

Photographs of Shakespeare's Mask.

"Thus, in many aspects, the Lord walks before us in grace and truth, and from many aspects can we see Jesus as He is, and gain from Him grace for grace."

Grace by Grace Used. — The best means of getting more grace is to use the grace we already have. It is the law of all life, especially of spiritual life: "Whosoever hath to him shall be given, and he shall have more abundance." It is becoming an acknowledged truth by educators,

17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
19. ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20. And he confessed, and denied not; but confessed, I am not the Christ.

that hand-work well and faithfully done, educates the mind. Hand-work for Christ in the use of graces, increases the graces in the soul. No one really knows a thing till he does it.

18. The Invisible Things of God, Declared by Christ. — "There are even material agents in existence around us so subtle as to elude the cognizance of the senses. There are powers in nature whose ever-present influence we perceive, yet which themselves are never directly discerned. The varied forms and colors of material objects around us the eye can detect, but not the latent electricity that pervades them. The masses and motions of the planetary bodies are appreciable by the sight; but the keenest organs of sense cannot see gravitation, cannot detect that mysterious power, as it flies through space, binding orb to orb. And if thus on the confines, so to speak, of the material and spiritual worlds, there are agents impalpable to sense, much more, when we pass those limits, do we enter into a region where bodily organs fail us, and a vision and faculty far more divine are needed. Who has seen thought? What eye has ever rested on that mysterious essence which we designate mind, soul, spirit? If it be that spiritual intelligence surround us, if millions of spiritual beings walk the earth both when we wake and sleep, yet, as they pass hither and thither on their heavenly ministries, does the faintest sign of the presence of these glorious beings ever flash on the dull sense of man? Nay, are we not dwellers in a world of embodied spirits, holding continual intercourse with them, witnessing constantly the proofs of their existence and the effects of their activity: yet has one human spirit ever become visible to another? No! it is but the forms of spirit that are visible to sense. We see in the busy world around us the mere houses of souls. In this sense, then, God is now and ever must be invisible. If even a finite spirit cannot be seen by the bodily eye, how much less the infinite spirit?" — *John Caird, D. D.*

Seeing God. — It is impossible to see God any farther than we are like Him. The man born blind cannot even conceive of the flowers of sight. The man who does not love cannot conceive of what love is. What is true of physical sensations is probably true of spiritual vision. In

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

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Summer and Autumn.
Wilderness of Judea.
John Preparing the Way.

the *Popular Science Monthly* a statement about possible senses and sensations was given, as here condensed: "Sound is the sensation produced on us when the vibrations of the air strike on the drum of our ear. When they are few, the sound is deep; as they increase in number, it becomes shriller and shriller; but when they reach 40,000 in a second they cease to be audible. Light is the effect produced on us when waves of light strike on the eye. When four hundred millions of millions of vibrations of ether strike the retina in a second, they produce red, and as the number increases the color passes into orange, then yellow, then green, blue, and violet. But between 40,000 vibrations in a second and four hundred millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no other is possible. But it is obvious that we cannot measure the infinite by our own narrow limitations." It is quite probable that there are as many possibilities of spiritual knowledge and feeling, of which we as yet know nothing, but only as we gain them can we even see in His fullness our God whose powers are infinite. All that we can see is revealed by His works, and especially by Jesus Christ who not only reveals what God is, but implants the new life, as the purity of heart by which we can see what He reveals.

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18. HATH DECLARED HIM, **ἐξηγήσατο**, from **ἐκ**, *forth*, and **ἡγέομαι**, *to lead the way*, hence *to lead the way into the meaning* of any thing, by words, to *interpret*, to *translate*. "Therefore **ἐξήγησις**, *exegesis*, is *interpretation* or *explanation*. The word **ἐξηγητής** was used by the Greeks of an *expounder* of oracles, dreams, omens, or sacred rights. Thus Crœsus, finding the suburbs of Sardis alive with serpents, sent to the *soothsayers* (**ἐξηγητὰς**) of Telmessus (Herodotus, i., 78)." — *M. R. Vincent.*

John is called "a voice" because (1) He was the utterer of God's thought. (2) "The whole man was a sermon." (3) He called attention not to himself, but to his message, as does every true preacher and teacher, (4) Himself weak and insignificant, like words, sound, motion in the air, he yet produced a mighty effect on the souls of men.

24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that Prophet?
26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28. These things were done in Bethabara beyond Jordan, where John was baptizing.
29. ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

MAKE STRAIGHT THE WAY OF THE LORD. — Dr. Trumbull in his *Studies in Oriental Social Life*, speaks of the narrow streets of Alexandria packed with half naked cripples, blind beggars, veiled women, men in bright-colored garments, children in **The Herald in Alexandria.** none, donkeys trotting through the crowd, when, suddenly, out of all this confusion, a sharp, clear voice was heard, "Take care, to thy right, to thy left," from a lithe-limbed young Egyptian, gayly dressed, with his loins girded, coming on the run, swinging a light staff in his hand, and repeating his cries to the throng in the street to make way for those who were to follow. Close behind him came an open carriage, drawn by a span of showy horses, containing an officer of the government. Thus John came to bid men, and customs, and prejudices, and useless forms, and sins of all kinds to stand aside and let the Prince of Peace come to their hearts and to their nation.

Another method of preparing the way was by building and repairing highways when the king of a country was to pass through. The roads there are so exceedingly bad that this is a necessity. "A 'king's highway' had to be carried through the open land of the wilderness, valleys filled up, and hills leveled (the words used are, of course, poetical in their greatness), winding by-paths straightened for the march of the great army." — *Ellicott.* **Preparing the Way.** "On going from Cairo to the pyramids, over an exceptionally good road, the traveler will not fail to be told that it was built for the Prince of Wales, or for the Empress Eugenie, or for the Khedive himself, or even, rarely, for Napoleon the Great." — *Prof. Isaac Hall.*

LIBRARY. — An example is given in Stanley's *Through the Dark Continent*, I., 198.

29. WHICH TAKETH AWAY THE SIN OF THE WORLD. — "I have read of one who dreamed a dream, when in great distress of mind about religion. He thought he stood in the outer court of heaven, and he

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saw a glorious host marching up, singing sweet hymns and bearing the banners of victory, and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music. 'Who are they?' he asked. 'They are the goodly fellowship of the prophets, who have gone to be with God.' And he heaved a deep sigh as he said, 'Alas, I am not one of them, and never shall be; I cannot enter there.' By and by there came another band, equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within. 'Who are they?' he asked. 'They are the goodly fellowship of the apostles.' 'Alas,' he said, 'I belong not to that fellowship, and cannot enter there.' He still waited and lingered, in the hope that he might get in; but the next multitude did not encourage him, for they were a noble army of martyrs. He could not go with them, nor wave their palm branches. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked a woman that was a sinner, and the thief that died on the cross, hard by the Saviour; and he thought: 'There will be no shouting about them.' But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angel said to him: 'These are they that are mighty sinners saved by mighty grace.' And then he said: 'Blessed be God, I can go in with them.' And so he awoke. Blessed be God, you and I too can go in with that company. I cannot hope to go in anywhere but with that company. Such is my own sense of how I expect to enter heaven, and we will go together, brother sinner or sister sinner, trusting in the precious blood and washed in the blood of the Lamb. God grant it may be so."—*Spurgeon.*

THE DYING WORDS OF REV. DR. ALFRED COOKMAN: —

He lay upon his dying couch,
Sustained by grace; amazing grace!
For while pain racked each quivering nerve,
Heaven's glory shone upon his face.
For he was washed,
Washed in the blood of the Lamb.

"If now my Lord should come and ask
If life or death my choice would be,
I'd say, My Lord, I have no choice,
Do thou as seemeth good to thee.
So sweetly am I now
Washed in the blood of the Lamb.

30. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

35. ¶ Again the next day after, John stood, and two of his disciples·

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

"I had a vision lying here:
Methought my sainted father came
And holding me in love's embrace
He drew me on toward the throne,
And said, when near that glorious place,
This is my son,
Washed in the blood of the Lamb.

"My brother came to greet me now,
Rejoiced to find me safe at home;
Then leading me to Jesus' feet,
He said, my Lord, Alfred has come,
My brother dear,
Washed in the blood of the Lamb.

"Two arms around my neck were thrown,
Two lips were closely pressed on mine;
My precious boy exulting cried,
The glory Lord be ever thine;
My papa's here,
Washed in the blood of the Lamb."

With eyelids closed, he seemed to see
The fiery chariot by his side,
One last fond look on loved ones here,
Then with triumphant voice he cried,
"I'm sweeping through the gates,
Washed in the blood of the Lamb." — *Juniata.*

35. THE FIRST DISCIPLES OF JESUS. — "The headwaters of a river are places of enduring interest." "The Sources of the Dee, says *Rev. W. Wynne Peyton, in his Memorabilia of Jesus,*" are in the highest and longest mountain plateau in Britain, 4200 feet above the sea. Numerous springs bubble up from a granite

Headwaters of the Dee.

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

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floor — I have counted 26 of them — forming little pools which unite their waters into a tiny stream." "This geographical sanctuary of headwaters is not known to many even in this crowded land of ours. Ducal and royal palaces are built on the banks of the Dee lower down, and pleasant homes all along its course, and a University city at the mouth of it." The headwaters of the great Christian world, its first ideas and emotions, its first methods, its first disciples, are of great interest to us all.

NOTE THE SELF-RENUNCIATION OF JOHN, willing to yield up his apparent success for the honor of his Master and the salvation of men. But his very success was in his apparent defeat. **Success by Defeat.** His work was to prepare men for the Saviour, and lead them to him, and the more successful he was, the sooner his disciples would leave him and follow Jesus. A good teacher is always preparing scholars to graduate. His success is in having his scholars leave him for the life for which he has been preparing them.

REFERENCE. — See under iii : 29. "Others shall sing the song."

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36. BEHOLD THE LAMB OF GOD. — The illustration is in the paschal lamb, through which all who obeyed were saved from the destroying angel, and began the journey through the Wilderness to the Promised land.

LIBRARY. — Poem on Alfred Cookman, "Washed in the blood of the Lamb."

BUT NOW THE BLOOD OF THE LAMB, —

"Bids sins of a crimson-like dye
Be spotless as snow, and as white,
And makes such a sinner as I
As pure as an angel of light."

TAKETH AWAY THE SIN OF THE WORLD. — The earnest ones, both as individuals and as a nation, were like Lady Macbeth, washing her

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

hands in vain endeavor to cleanse away the spots of sin. They were like the man in Ethelwyn Wetherald's poem, —

"I talked with you to-day, all three —
Two of you lurked unseen —
Yourself, the boy you used to be
And the man you might have been.

You never knew that silently
They smiled at you unseen, —
The ardent boy you used to be
And the man you might have been."

38. What Seek Ye? — The answer each person makes to this question both tests and determines his character and his destiny. For what port are you steering? What road have you chosen to travel? What is the aim and purpose of your life, — Jesus, the Kingdom of God, goodness, usefulness, or selfishness, worldly success, money, pleasure? One way leads to heaven, the other to hell.

The Aim of Life

39. Come. They Abode with Him. — "His feeling is that if any man *wants to see Him, He wants to see that man.* The old proverb, *Tres faciunt Ecclesiam*, "Three make a church," is always true when one of the three is Jesus." — *Dr. C. F. Deems, LL. D.* Some one has said that President Mark Hopkins sitting on a log with one student, was a University,

Contrast this simple, natural, quiet coming to Christ with the sudden conversion of Paul. "There was no struggle, no agony; they saw the light, the fulness of grace and truth, and gladly and lovingly followed it." — *Bp. H. W. Warren.* Either way is good, if only we really come to Christ. The City of God has gates on every side, and it makes little difference from which direction we come, or through which of its twelve gates we enter, if only we come within.

Many Gates to the City of God

These disciples came to Jesus, because with Him were all the things their souls needed, as the hungry man is attracted to food, and the chilly man to the fire, and the thirsty man to the streams of water.

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41. He First Findeth his own Brother Simon. — This is an example of the parable of the leaven in which one particle acts upon another till the whole is leavened. "Introduced into the meal it communicates a change to the whole mass analogous to that which it is itself experiencing. *One part mixed with* 2,000 *parts will change the whole* in a few hours. It had long been a mystery how so small a quantity of one substance should be able to effect such a change upon so large a mass of another. But the discovery that leaven contains a *fungus plant* which multiplies with prodigious rapidity, and is sustained by the matter into which the leaven is introduced, furnishes an explanation. This *yeast plant* consists of myriads of cells, scarcely more than one three-thousandth of an inch in diameter. Note the two principles: (1) It needs but a very small quantity of leaven to produce a complete change in a very large amount of farinaceous matter. (2) It is only necessary to start the process in one or a few spots in order to have it permeate the entire heap (unless, as in bread, the process be stopped by heat). 'The whole secret of the spread of Christianity over the world is in this figure of the leaven.' — *President Hitchcock.* Pasteur has demonstrated, to the acceptance of the whole scientific world, that ferments are not portions of lifeless organic matter; but are actual living organisms, and that the fermentations which they occasion is a necessary consequence of manifestation of their vital activity and growth." — *Prof. W. H. Thomson, M. D.*

Leaven

Library. — President Hitchcock's *Religious Truth Illustrated from Science*, "The Catalytic Power of the Gospel." Prof. Wm. H. Thomson's *Parables and their Home*, "The Parable of the Leaven."

The Ten to Strangers, is an organization in the Calvary Baptist Church of Washington, D. C. It grew out of "The Kings Son's," which, like "The King's Daughters," consisted of ten persons pledged to some kind of Christian work. There are now twelve or fifteen members, but they go under the old name. One part of their work is to go around to all the leading hotels of Washington each Saturday afternoon, and obtain the names of the young men who are guests for the Sabbath. To each of these they send a personal letter of invitation to the Calvary Baptist Church and Sunday School. The result is a very large attendance of young men at that church, more than at any other church in

the city. Of course "The Ten to Strangers" are on hand to welcome those they have invited.

One incident was of interest. A young man at a certain hotel took his invitation from the post-office box, glanced at it, and threw it away. The clerk picked it up, put it in another envelope, and laid it in his box. At tea-time he had this second invitation. He threw it away, but by the kindness of the clerk it was again put in an envelope, so that at bed-time he had a third invitation. He was astonished, but threw it aside. However, at breakfast, the letter of invitation in a new envelope was beside his plate. When he received this invitation the fourth time, he made up his mind that if any church would send him four invitations in one evening, it was time for him to go there and see what it meant.

Ten Times One is Ten. — Edward Everett Hale's capital story *Ten Times one is Ten*, shows us clearly how the religion of Christ may be made to fill the whole earth by the personal effort of Christians. Adding to his motto "Look up, not down; look out, and not in; look forward, not back; and lend a hand," the love and salvation of Jesus Christ, each Christian may lead others to Christ, till the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea. "Look up" legions, "Ten times one is ten" societies have sprung up in many places, and are widely spread. Nearly all the 500 students of Wellesley College belong to "Ten times one is ten" companies.

The Brotherhood of St. Andrew and Philip was named from the work of these two early disciples in leading others to Jesus. There are now nearly 400 societies.

A Pastor's Record. — During nearly all my pastorate, I kept a record concerning those who united with the church, of various things pertaining to the beginning of their religious life. Under one heading was the instrumentality through which they became Christians; and in the great majority of cases it was through personal invitation or influence.

"The Bee-hunter in America puts a piece of honeycomb into a box, and catches a bee. He then covers the box, and very soon the bee fills himself with the honey. Being let loose it finds its way home, and in a little time returns, but not alone. He brings his companions with him, and in turn they bring their companions, till the box is filled with a full swarm of bees. Let every Sunday scholar and every attendant at a Christian church do likewise. If they have tasted that word which is sweeter than honey, let them bring their companions and neighbors with them." — *Biblical Illustrator*.

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February.
The First Disciples John and Andrew.

THE POWER OF UNITS. — "This teaches us the immense *power of units*. All nature bears witness to this power. How are the tremendous throes of the earthquake propagated? Simply by each unit communicating the vibratory shock it has received to its neighbor. But by this action cities may be overthrown. How are the waves of the sea rolled up mountain high? Only by each drop of water communicating its momentum to the next drop. But in this way ships are wrecked. How have great masses of population been transferred from Europe to our own shores? Chiefly by the sending by individuals for their individual friends. This is the way great movements begin and are carried on. This is the way Christianity began, and in the same way it has spread over the globe." — *A. F. Schauffler, D. D.*

GROWTH OF UNITS. — "If you want to see how this power of the unit grows, just take a pencil and figure out how many years it would take for the whole world to be converted, if each year each disciple were to win one other to follow the Lord. Suppose that you start with only ten million true disciples, how long would it take to Christianize the world? Would one hundred years accomplish the task? Much less. The whole would be done in *seven years*." — *Schauffler*

EXAMPLES. — "I do not know who was instrumental in calling Mr. Moody to Christ, but, whoever he was, if he never did another thing for Christ, he did much. In New York, years ago, a city missionary found a poor Jew. He strove to lead him to the Messiah, and succeeded. In after years that Jew became a missionary himself, and a bishop of the Episcopal Church, and translated the Word of God for millions of people. No one knows the name of that missionary but a few of his friends, though thousands know the name of the distinguished convert. Years ago, in Russia, a Catholic priest so preached that a young mechanic who heard was converted. That mechanic became a missionary, and translated the Bible twice over for two different nations, learned nineteen languages, and was a most useful man. Few ever heard of the priest, but many thousand knew of his convert. Probably no preacher ever had as great success as Mr. Spurgeon. He has had many thousands added to his church, and has established thirty-six missions in London. Yet, as he tells the story, he was converted by the preaching of an obscure preacher, whose very name I never have heard. Millions know

Mr. Moody.

Missionaries.

Spurgeon.

of Mr. Spurgeon who will never, till the judgment day, hear the name of his benefactor.

Japan owes the late Joseph Nessima a boundless debt of gratitude for his wise and unceasing labors for the kingdom, in his native land. But does it owe nothing to those who in this land led that student to the feet of the Saviour? **Nessima.**

If God will not forget a cup of cold water, will He forget a deed that is done for Him in bringing some one else to a knowledge of the truth? **The Cup of Cold Water.**

If this be true, it yet may be also true that God shall use you for the conversion of a Moody or a Spurgeon or a Moffat. A child can light a match that shall set a city on fire. An unknown man can draw a bow at a venture that shall smite a king between the joints of the harness, and turn a battle. So in things spiritual you and I, feeble though we may be, can start a succession of causes that shall result in blessing untold millions of our fellow-creatures. — *A. F. Schauffler, D. D., in Sunday-School Times.* **Great Results from Little Things.**

We cannot move the train, but we can turn the lever that lets on the steam. We cannot blow up the rocks at Hell-gate obstructing navigation to New York, but a little child touched the electric button and the work was done. The little maid could not cure Naaman of his leprosy, but she sent him to the prophet who could heal him.

We Have Found the Messiah. — Hiero, the King of Syracuse, set the great mathematician Archimedes to work on what is called the Crown Problem, namely to ascertain whether a crown made for him ostensibly of gold, was or was not alloyed with baser metal, and if it was, with how much. Archimedes was puzzled till one day as he was stepping into a bath, and observed the water running over, it occurred to him that the excess of bulk occasioned by the introduction of alloy could be measured by putting the crown and an equal weight of gold separately into a vessel filled with water, and observing the difference of overflow." He was so overjoyed when this happy thought struck him, that without waiting to put on his clothes he ran nude through the streets to his home, shouting Eūreka, Eureka. εὕρηκα. "I have found it, I have found it." This word has been adopted as the motto of the state of California in allusion to the discovery of gold there. **Eureka.**

Library.—*Encyclopedia Brit.* "Archimedes," and *Century Dictionary*, "Eureka," and "Crown Problem."

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, A stone.

A. D. 27.
February.
Simon Peter Becomes a Disciple. (The Third.)

42. SIMON. — SHALT BE CALLED CEPHAS, — A STONE, A ROCK. — "Although in the West we are less likely to have different forms of our names for different languages, the thing is not unheard of. Some of the German Schneiders, settling in the United States, have translated their name boldly into English as Taylor. So, Loewenstein is apt to become Livingstone, by trans-phonetics rather than by translation. National names change quite freely. The German, for instance, is a "Deutscher" at home, an "Allemandais" in France, a "German" in England and the United States, and a "Nimsawi" among the Arabs." — *Sunday School Times.*

Changes of Names.

SEEING PETER THE APOSTLE, IN SIMON THE FISHERMAN. — "As the eye of the cunning lapidary detects in the rugged pebble, just digged from the mine, the polished diamond that shall sparkle in the diadem of a king; or as the sculptor in the rough block of marble, newly hewn from the quarry, beholds the statue of perfect grace and beauty which is latent there, and waiting but the touch of his hand, — so he who sees all, and the end from the beginning, sees oftentimes greater wonders than these. He sees the saint in the sinner, the saint that shall be in the sinner that is; the wheat in the tare." — *Abp. Trench.* So Jesus saw Peter the rock, in Simon the fisherman; Matthew the writer of the Gospel, in the publican; Paul the apostle, in Saul the persecutor.

The Diamond in the Pebble.

The Statue in the Rock.

So Michael Angelo saw a marble angel in the neglected block.

"Thus with somewhat of the seer
Must the moral pioneer
From the future borrow;

Clothe the waste with dreams of grain,
And on the midnight sky of rain
Paint the golden morrow."

— *Whittier's Barclay of Ury.*

SIMON BECOMES PETER. — "In a gallery in Europe there hang side by side Rembrandt's first picture, a simple sketch, imperfect and faulty; — and his great masterpiece, which all men admire. So in the two

names, Simon and Peter, we have first the rude fisherman who came to Jesus that day ; and second the man as he became during the years when the friendship of Jesus had enriched his life."— *J. R. Miller.*

Note the transformation of character through the knowledge and service of Jesus. Simon, the simple fisherman, "hot-headed, rash, impulsive, whose uncertainty and hastiness brought him and his into many troubles," became Peter the Apostle, the rock, firm and strong.

RECALL. — How Jacob, the supplanter, became Israel, a Prince with God.

Alexander the Great said to a soldier named Alexander, but proved a coward, that he must either change his character or his name.

POWER THROUGH PROPHETIC HOPE. — "This greeting yields its meaning when we recall the character of the person addressed. Simon was hot-headed, impulsive, rash, unstable. When his name was mentioned on the Lake of Galilee, there arose before the mind a man of generous nature, frank and good-hearted, but a man whose uncertainty and hastiness had brought him and his into many troubles.

"What must the thoughts of such a man have been when he was told that the Messiah was present, and that the Messianic Kingdom was standing with open gates? Must he not have felt that this might concern others, — decent, steady men like Andrew, but not himself? Must he not have felt that instead of being a strength to the new Kingdom, he would prove a weakness. Coming in this mood he is greeted with words which seemed to say to him, I know the character identified with the name 'Simon, son of John;' I know all you fear; I know how you wish you were a man like Andrew, and could offer yourself as a serviceable subject of the new Kingdom. But no, thou art Simon ; nothing can change that, and such as you are you are welcome ; but thou shalt be called Rock, Peter."

"The men standing around, and knowing Simon well, might turn away to hide a smile ; but Simon knew the Lord had found him, and uttered the very word which could bind him forever to Him. Simon became Peter, a new man."— *Marcus Dods, D. D.*

There is a mighty power in the revelation to us of the possibilities of our lives.

"Fear not to build thine eyrie in the heights,
Bright with celestial day,
And trust thyself unto thine inmost soul

43. ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

A. D. 27.
February.
Call of Philip. (Fourth Disciple.)

In simple faith, alway;
And God shall make divinely real
The highest forms of thine ideal."

LIBRARY.—*Mrs. Margaret Preston's Poems*, "The Ideal and the Real."

FOLLOW (ἀκολούθει). — "Often used in the New Testament with the special sense of following as a disciple or partisan. See Matt. iv. 20, 22; ix. 9; Mark i. 18; John viii. 12. Also with the meaning of cleaving steadfastly to one and conforming to his example. It appears in the noun *acolyte*, or *acolyth*, or *acolythist*, a church-servant ranking next below a subdeacon, whose duty it was to trim the lamps, light the church, prepare the sacramental elements, etc. Under the Byzantine emperors the captain of the emperor's body-guard was called Acolouthos, or *the Follower*." — *M. R. Vincent, Word Studies.*

Library. — See Scott's *Count Robert of Paris.*

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46. CAN ANY GOOD THING COME OUT OF NAZARETH. — "There is little reason for charging special moral turpitude against the people of Nazareth. The Judæan simply looked down upon Nazareth as the urbane inhabitant of a great city is supposed to look down upon a backwoods settlement. The inhabitants of a college town in the East would hardly turn to the new settlement of Nosuchplace, in Blank Territory, for a teacher of culture. That was the way the Judæan felt with regard to Nazareth." — *S. S. Times.*

Note how many of the greatest men have come from parents and places, whence you would least expect them.

COME AND SEE. — Do not stop to theorize, but inquire into the facts. The religion of Jesus is not a mere theory; it is proved abundantly by

facts. We would convince men of its truth by what it has done. The lives that have been made better, the fact that it does change for good all those who receive it into their hearts, that wherever it enters a community or a nation it elevates them — these are the convincing proofs:

First — LOOKING. — See what Christ has done for others. Compare Christian lands with all others. Take two maps; color one according to the morals, the happiness, the blessings, of the different peoples, making the best white, and darkening the shades as the picture grows darker. Then take the other map, and color it according to the prevalence and purity of its Christianity, and the two maps will agree. Where ever is the most Christianity, there is the most of every good for man. Look at the effect of conversion to Christ on your friends and neighbors.

LIBRARY. — *Missions and Science — The Ely volume* of the A. B. C. F. M., showing the effects of Christianity. *Gesta Christi*, by Rev. Dr. Bruce. Dr. Dennis' *Missions and Social Science*.

The *Parliament of religions* gives the theories of other religions, but the true comparison would be a Parliament of Nations showing what each religion has done, and its effects upon the people under its influence.

Second — INQUIRING. — Learn the experience of others. Hear their testimony as to what Christ has done for their souls. It may seem the utterance of excited feeling, and yet, if, like the queen of Sheba, you ever experience the same, you will declare that the half has not been told.

Third — EXPERIENCING. — Only by going to Christ, and experiencing for ourselves, is it possible to understand the fulness of blessing, the glory and peace of the soul that loves Him with all the heart. This test never fails.

LIBRARY. — *Nelson on Infidelity*, shows how almost universal is the acceptance of the Bible by those who have thoroughly investigated; and how its acceptance is universal by those who experience its truths.

"EXPERIENCE settles most conclusively the question of whether he is the Christ or not. Objections will rattle harmless, like bullets on iron plates, against a faith which can adduce the blessed results of faith as its vindication. It would take a good deal of argument to persuade the blind man that he was wrong in saying 'Once I was blind, now I see.'" — *McLaren.*

REFERENCE. — See under v. 39, "*Near-sighted spectacles.*"

47. Jesus saw Nathanaël coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

A. D. 27.
Februar
Nathanael. (The Fifth Disciple.)

THE ORCHARD. — Mr. Spurgeon tells a story of a man who was invited to come into an orchard and eat some of the fruit. He refused, for he said that he had picked up some of the apples by the roadside that fell from those trees, and they were poor and bitter. The owner replied that those trees were placed there on purpose, so that the boys would not be attracted into the orchard to steal. But come inside, and there the apples are delicious. So it is with those who taste only the outside of Christianity, its self-denials, its labors, its restrictions, but do not experience its real blessings.

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47. NO GUILE (δόλος). Properly, a *bait for fish*, and related at the root to δελεάζω, *to catch with a bait*, or *beguile*. See on *beguiling*, 2 Pet. ii. 14. The true Israelite would be the true child of Israel after he had ceased to be the supplanter. — *Vincent*. Hence he was without deceit, or bad purposes hidden under plausible appearances; simple, straightforward.

TRUE SINCERITY, unblinded by prejudice, undistorted by selfishness, is the condition of soul, to which are given the largest and best truths and the richest spiritual blessings. It is like the windows of clearest and purest glass through which the light and visions of all that is without, come undimmed and undistorted. Guile and prejudice are like the twisted spots in the glass, like frostwork or cobwebs on the windows.

LIBRARY. — With this interview compare the opening scene in Goethe's *Torquato Tasso*. Act 1. Scene 1, where the princess listens gladly:

> "When of an able man, the thought profound
> Developed skilfully with subtle tact,
> Doth not perplex and dazzle, but instruct"

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

50. Thou Shalt See Greater Things than These — The reward of believing is larger views of God and truth. Those that seek to know and do God's will shall see far greater things than the past has known — higher experiences, more abundant fruits of the Spirit, more souls converted, larger triumphs of the gospel. Every step upward widens the prospect. Every experience prepares the soul for fuller experiences. All training in music, in art, in knowledge, fits the mind for new visions and sweeter experiences.

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51. The Angels of God Ascending and Descending. — Referring to Jacob's dream at Bethel. Jesus is the reality of which Jacob but dreamed in his ladder from earth to heaven. Through him ascend prayers, desires, worship, love to God; and through him descend from God, answers to prayer, new life, help in daily duties, wisdom, truth, the Holy Spirit, the love of God. He leads upward through a shining way to heaven and God.

That philosopher was a wise man, who, boasting of his garden where he walked and thought, was found by his friends in a very small enclosure. "Is this your boasted garden — this narrow place?" they said. "Yes," replied he, "it is not very long, or very broad, but, oh, it is *wondrous high!*"

Through Different Ways. — "We have here the account of the way in which five disciples were brought to receive Christ. All came into personal connection with Him, but each in a way of his own, suitable to his own state of mind and feeling. The finding of the one was not the finding of the other. For John and Andrew there was the talk with Jesus through the hours of that never-to-be-forgotten evening. For Simon — the heart-searching word, convincing him he was known, and his future read off. For Philip — a peremptory command; and for Nathanael — a gracious courtesy disarming him of prejudice, assuring him of a perfect sympathy in the breast of the Lord. Thus there are those who seek Christ, those who are brought by others to Christ, those whom Christ seeks for Himself, those who come without doubts, and those who come with doubts. Each soul must deal with Christ for himself."

CHAPTER II.

CANA, THE MIRACLE IN THE HOME.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2. And both Jesus was called, and his disciples, to the marriage.

A. D. 27.
Feb. or March.
CANA OF GALILEE.
FIRST YEAR OF JESUS' MINISTRY.
THE YEAR OF BEGINNINGS.
The First Miracle.
Water Changed to Wine.

PICTURES. — *Marriage at Cana*, by Paul Veronese (one at Paris, another at Dresden), G. Doré, by Giotto (Arena Chapel, Padua), by Tintoretto, (Salute, Venice).

VALUE OF THIS MIRACLE. — "From a very early period the church has recognized the importance and significance of the miracle. Of the fifty-two marble sarcophagi originally found in the catacombs of Rome, and now preserved in the Museum of St. John Lateran, no less than sixteen have carved upon them a rude representation of Jesus touching with a rod two, three, four, five or six, water-pots standing on the ground — the number varying according to the skill of the artist, or the space at his disposal. In the frescoes and mosaics of numerous churches and consecrated buildings, the incident has been depicted in a great variety of ways; and Tintoretto exhausted his genius in giving expression to its wonderful beauty, in his great picture in the church of Santa Maria della Salute in Venice. It is the 'gate beautiful' by which one enters the sacred temple of Divine truth. It is the illuminated initial which represents, in a pictorial form, the nature and design of the kingdom of heaven as revealed unto men. It is an acted parable of the whole gospel; a type and image of all the work of Jesus, opening up a vista of light far into the ways of God. The miracle of Cana comes into the midst of the previous natural life of Jesus like a star out of the blue profound, like a well out of the dry mountain side, like a rare, unknown flower appearing among the common indigenous plants of a spot. It gave to the stream of the world's course a new motion and a new direction, without which it would have become a stagnant bog — a dead sea." — *Rev. H. MacMillan, D. D.*

Pictures of this Miracle.

2. Jesus was Called to the Marriage. — The marriage feast which often continues several days, with feasting, telling tales and riddles and other amusements. There is as much display as possible, with swinging lamps and flying flags in the neighboring streets.

The fact that Jesus necessarily for his mission remained unmarried has led many to imagine that celibacy was the highest and purest mode of life, and convents and nunneries were holier than homes. Plato in his Model Republic (Bk. V.) presents as an ideal that "the wives of these guardians are to be common, and their children also common, and no parent is to know his own child, nor any child his parent. The children were to be brought up by the state with no family life. But Jesus gave his highest sanction to marriage and the family, by *working His first miracle in a home, and at the making of another home.* Not friendship, but the love of husband and wife, of parents and children, is the master passion, the highest earthly ideal of love ; for at its best it is the perfection of friendship. A company of men once asked each other which of their acquaintances they would choose if they had to live six months on a desolate island with only one companion. Every true husband and wife should be able to stand that test. Marriage expresses intimate fellowship with God, the mutual love and delight in one another, the protecting care on the one hand and perfect trust on the other, the unity of purpose, of character, of hope, the abiding forever in one perfect home, all of which belong to the union of Christ with believers (Isa. 61 : 10 ; 62: 5 ; Hos. 2 : 19 ; Matt. 9 : 15 ; John 3 : 29 ; Eph. 5 : 31, 32).

Jesus and the Home.

Marriage as a Type.

Why Jesus Emphasized the Home. — The homes of a country make it what it is. The centre of power for building up a country in virtue, religion and prosperity, lies in the home. The battle of Science has for its central point, its Waterloo, the origin of life ; the religious warfare centers around the Cross, the Alcyone of all religious forces ; the moral battle is about the Home. Mrs. Hunt says that the Star of Bethlehem for temperance stands over the schoolhouse. The Star of Bethlehem for morals and religion stands over the Home. The Home is the place nearest Paradise on earth, a hint of the Eden of the past, and a prophecy of Paradise regained.

Home is a University, a Training School, a Sunday School, all in one. Home is a large part of the real "University extension" movement. There is something in it, if rightly used, to train every faculty of the mind, and be a lesson book for every science, — chemistry, biology, bacteriology, mental

Home a School of Morals.

science, moral science, pedagogy, political economy, mathematics, art, music and every other science.

Thus the daily home duties are one of the very best schools for building up a noble character. There is something in the home to train each virtue and each grace. On this tree may grow every fruit of the Spirit. Home does not narrow, it broadens. What nobler work is there than training immortal souls for immortal life?

A. D. 27.
Feb. or March.
CANA OF GALILEE.
FIRST YEAR OF JESUS' MINISTRY.
THE YEAR OF BEGINNINGS.
The First Miracle.
Water Changed to Wine.

GARDEN OF THE HESPERIDES. — According to the Greek legend, as interpreted by Ruskin, when Jupiter, the type of ruling, manly power, was married to Juno, the goddess of the household, Earth, came to the wedding and brought as a wedding present a branch full of golden apples, which Juno sent to the Garden of the Hesperides, the Greek paradise far over the western sea, in order that the most precious fruit should grow in the loveliest garden of the world. Over these golden apples she placed as guard the four daughters of Atlas, who sustained the world, and of Hesperis, after whom the daughters and the garden were named. These maidens were named Æglè, Brightness; Erytheia, Blushing, Modesty; Hestia, the Spirit of the Hearth; and Arethusa, Ministering. The Hesperides garden of modern times is the Home.

A Type of Home.

HOME AND CRIME. — (1.) Mr. Kingsmill, in his *Prisons and Prisoners*, gives the result of his inquiries as to the *origin* of the criminal courses of a large number of prisoners. Summing them up, we find that at least four out of five had their origin in bad homes, or the want of homes. (2.) The Superintendent of the Providence, R. I., Reform School said that such was the case with nine-tenths of those who were sent to his institution. (3.) Col. Gardner Tufts for ten years had the oversight of all the youth in Massachusetts, under 17, who were sentenced by the courts. Of the 20,000 thus brought under his charge, he stated to me that not more than one-tenth had any homes that could be called homes. (4.) For 20 years I have kept careful account of the family influences around those who united with the churches under my charge; and I find that one or both parents of seven-eighths were Christians.

Testimony from Reformatories.

THE PERSIAN JUFTAK. — We are told of the Persian bird Juftak, which has only one wing. On the wingless side the male bird has a hook, and

the female a ring. When thus fastened together, and only when fastened together, can they fly. The human race is that Persian bird, the Juftak. When man and woman unite, they may soar skyward, scorning the ground. — *Gail Hamilton.* The tendency of modern times is for the men and boys to feel that they have little responsibility for the happiness and culture of the home. But they are responsible, and should do their very best to make the home the happiest place in the world. Both influences are needful. Both together keep the home results from being one-sided. Husband and wife are different, so that each may supplement the other, so that each may look up to the other as the better one, because each is superior in some things.

Two or More to Make a Home.

IF CHRIST CAME TO OUR HOME. — See on 12:1.

JESUS IN THE HOME. — (1) Note His life as a youth in His own home. Luke 2:39, 40, 51, 52. (2) Note His life in other homes — of Matthew, Mat. 9:9-13; of Zaccheus, Luke 19:1-10; of a ruler of the Pharisees, Luke 14:1; at Bethany, John 11:1-5; 12:1-3.

JESUS IN SOCIAL LIFE. — This picture of Jesus at a wedding feast, and at the houses of Publicans, of Pharisees, of loved friends at Bethany, brings Him very near to us, as sharing our human feelings, our enjoyments as well as our sorrows.

THE MARRIAGE FEAST. — The feast, which celebrates the marriage, expresses the abundance, the joyousness, the social pleasures, the satisfaction of every want, the variety, "the feast of reason and the flow of soul," found in the religious life (Isa. 25:6; 65:13); that life is not all "a grinding at the mill," a time of toil and sacrifice, but also of spiritual refreshments, of joys unspeakable, of exquisite satisfaction and rest. Even the hard duties are sweet because inspired by love; they are the alabaster boxes of precious ointment poured out upon the loved one.

Social Life a Type of the Spiritual.

Jesus loves to have us happy, and approves of pure pleasures in their place, and makes them more delightful by His presence; and His presence will keep us from wrong words or deeds.

WHERE TO FIND SAINTS. — We often look in the wrong places to find saints and heroes and martyrs. They may sometimes, indeed, be found

in hermits' cells, oftener on beds of sickness; but for the most part they are men and women burdened with cares, pressed with daily labors, thronging the streets of traffic, busy with a thousand duties, crucified on invisible crosses, winning battles on the unseen battlefields of the heart. They are men and women in useful social life, rejoicing in God and goodness, using God's good gifts as not abusing them.

A. D. 27.
Feb. or March.
CANA OF GALILEE.
FIRST YEAR OF JESUS' MINISTRY.
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The First Miracle. Water Changed to Wine.

We can live this present life in better health, in fuller strength, in more abundant labors through a joyous plenty and social eating together. It removes some of the friction of living. We cannot think of heaven as a place of famine. But all this should be universally diffused, wisely used, like the feasts and social life of heaven, of which these should be types, and to which they should be invitations, and all made subservient to the higher life. The soul that is starving in its longings, its tastes, its love of art, music, beauty, information, worship, love, never can do its best work for God or man.

Lamps in the Tomb of Terentia. — Jeremy Taylor describes some lamps in the tomb of Terentia as burning brightly in the darkness of the tomb, but going out when brought forth into the light, as a type of Christians, whose piety burns brightly in the darkness of persecution and trouble, but goes out in the light of prosperity. Mr. Rogers, commenting on this, says that it by no means follows that all darkness is good for the Christians, for "then the bright lamps of which Taylor speaks would irradiate only a tomb."

Social Feasts a School of Self-Denial. — The feast itself is a giving, especially if made to those who need it as Christ suggests. It is full of fellowship, of outpouring, of generosity. There is an opportunity for curbing the appetite; of self-restraint from that which is harmful in kind or in amount, to ourselves or others; of imparting to those less fortunate, of incitement to sending spiritual food to starving souls.

Social Life as an Instrument. — Note how Jesus used social life as a means of preaching the gospel and helping men. It brings the spiritual leaven in contact with the meal that should be leavened.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

3. The Mother of Jesus Saith to Him. — "Such frankness of communication of small needs to Jesus is the natural result of familiar fellowship with Him. It is the privilege of love to hear and to speak of all trifles that concern the beloved. If we were on more intimate terms with Jesus, instinct would set us to tell Him everything that affected us, whether the blows that fell on us were crushing like those of a steam-hammer at full power, or slight like the tap of the same machine which will scarcely crack a nut. If a worry is too small to speak of to Christ, it is not large enough to perturb us. But frankness must not dictate to Him what to do. If we trust His love and wisdom, we shall be content with having told Him the symptoms of our ailment. The patient does not tell the doctor what treatment to adopt." — *Dr. McLaren.*

Telling Small Troubles to Jesus.

If God cares for sparrows, and the grass of the field, for the atoms and molecules of creation, how much more will He care for you, even you "of little faith."

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4. Woman. γύναι. — This in the original conveys no thought of disrespect, but was a highly respectful and affectionate mode of address, as when we would say "lady." Jesus used it in his tender interview on the cross. The Emperor Augustus used it in addressing Egypt's charming Queen Cleopatra. "Take courage, O woman, and keep a good heart." In the Iliad (xxiv. :30) King Priam uses it in speaking to Hecuba, his queen.

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8. Six Waterpots — Filled Them to the Brim. — "It is God's way to pour out his bounty, not only in abundance, but in superabundance. We may well believe that He created not barely sufficient for the hour, but a superabundance which remained after the departure of the

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; *but* thou hast kept the good wine until now.

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guests." — *Abbott.* Note how it is with God's gifts of sunshine, of electricity, of seeds and flowers. Mr. Ruskin says that you can tell which are the most beautiful forms by their greater abundance.

Draw Out Now. — "What! art thou all day filling thy heart with earth, and dost thou look to draw heaven thence at night?" — *Gurnall.*

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9. Water That was Made Wine. — While no one can *prove* that the wine which Christ made was wholly unfermented, it is equally certain that no one can prove that it had intoxicating qualities. It may have been the ideal wine, the delicious, healthful juice of the grape fresh from the vines, just as God is making it now every autumn. It is interesting to note that in all references to the Lord's Supper, the word "wine" is not once used in the New Testament in connection with it, but always "the cup" or "fruit of the vine," so that that divine institution never lays a feather's weight in favor of intoxicating wine.

"The modest water touched with grace Divine,
Confessed its God, and *blushed* itself to wine."

"Unde rubor vestris, et non sua purpura, lymphis?
Quæ rosa mirantes tam nova mutat aquas?
Numen, Convivæ, præsens agnoscite Numen:
Lympha pudica Deum vidit, et erubuit."
— *Epigramatica Sacra*, 1634.

"Whence the redness, and the purple not its own, in your clear water?
What rose so new transforms the wondering waters?
Deity, O guests, recognize the deity present:
The conscious water saw its God and blushed."

The First Miracle a Type of Christ's Miraculous Works. — "The change of water into the luscious juice of the grape (far more than into fermented wine) is the sign and symbol of all which Christ is evermore doing in the world, ennobling all that He touches, making saints out of sinners, angels out of men, and, in the end, heaven out of earth, — a new paradise of God out of the old wilderness of the world. For the prophecy of the world's regeneration, of the day in which His disciples shall drink of the fruit of the vine new in His kingdom, is eminently here." — *Trench.* "With His Divine alchemy He turns common things into radiant mysteries; yea, every meal into a eucharist, and the jaws of the sepulchre into an outgoing gate." — *Macdonald.*

God's Transformations in Nature. — Nature is full of symbols of this transforming work of the gospels. Some of our most beautiful flowers have been developed from common weeds. The most luscious apples are the transformed offspring of the common crab-apple. The diamond is transformed charcoal. Whitest paper fit for a queen's message or poet's inspiration is made from beggar's rags. Roses grow out of the vile ground. Out of the common things of life, its duties and cares, God is making the gold of heaven; out of trials and discipline, crowns of righteousness; out of daily joys and burdens, the songs and harps of angels.

The Miracle at Cana. —

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once at Cana's wedding-feast
Turn water into wine, —

Come, visit us, and when dull work
Grows weary line on line,
Revive our souls, and make us see
Life's water glow as wine.

Gay mirth shall deepen into joy,
Earth's hopes shall glow divine,
When Jesus visits us, to turn
Life's water into wine.

The social talk, the evening fire,
The homely household shrine,

Shall glow with angels' visits, when
The Lord pours out the wine.

For when self-seeking turns to love
Which knows not mine and thine,
The miracle again is wrought,
And water changed to wine."

— *James Freeman Clark, D D.*

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TRANSFORMATION, NOT CREATION. — "Jesus made wine of water; not wine without water."

"The commonest joys, if only they are not foul and sinful, are capable of this transformation. If we bring them to Jesus, and are 'glad in the Lord,' He will ennoble them, and they will tend to enoble us. A taper plunged into a jar of oxygen blazes more brightly. Without Christ's presence, earth's joys at their best and brightest are like some fair landscape in shadow. When He comes to hallow them, — as He always does when He is invited, — they are like the same scene when the sun blazes out on it, flashes from every bend of the rippling river, brings beauty into shady corners, opens the flowers, and sets all the birds singing in the sky. Joys on which He can let the sunshine of His smile fall will be bettered and prolonged thereby; joys on which He cannot, are not for His servants to meddle with. If we cannot make the sign of the cross over our mirth, and ask Him to bless it, we had better be sorrowful than glad. If we keep Him out of our mirth, 'the end of that mirth is heaviness,' however jubilant may be its beginning.

Taper in Oxygen.

Sunshine on the Landscape.

"But Christ can not only change the water of human joy into the wine of heavenly gladness, but He can drop an elixir into the cups of sorrow, and change them into cups of blessing and salvation. One drop of that potent influence can sweeten the bitterest draught, even though many a tear has fallen into it. He can make Marah into Elim, and can calm sorrow into a willing acquiescence not wholly unlike happiness. Jesus will repeat 'this beginning of miracles' in every sad heart that trusts to him." — *A. McLaren, in Sunday School Times.*

Elixir of Joy in Cup of Sorrow.

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10. THOU HAST KEPT THE GOOD WINE UNTIL NOW. — The world gives the best first, but at last "it biteth like a serpent and stingeth like an adder." Jesus gives His best things last. The farther we go with

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on him.

Him, the greater the good, the deeper the joy. More especially will this be so when we come into the heavenly life. There is always "more to follow."

"The best is yet to be,
The last of life, for which the first was planned."

CHRIST'S GIVING AND THE WORLD'S CONTRASTED. — "Every sin smiles in the first address, and carries light in the face and honey in the lip; but when we '*have well drunk*,' then comes '*that which is worse*,' a whip with six strings, fears and terrors of conscience, and shame and displeasure, and a caitiff disposition, and diffidence in the day of death. Jesus keeps the best wine to the last, not only because of the direct reservation of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long friction than at the first essays, such being the nature of grace that it increases in relish as it does in friction." — *Jeremy Taylor.*

THE TRAGEDY OF THE LIFE OF SIN and crime, especially of the drunkard. "At the last it biteth like a serpent and stingeth like an adder. At the first, it sparkles and cheers; at the last, it poisons and maddens. At first, it excites mirth and song; at the last, it produces sorrow and curses. At the first, it is an affair of good feeling and fellowship; at the last, it is an affair of feuds, fighting, and murder. At the first, it is a cup of exhilaration in the hands of thoughtless youth; at the last, it is a 'cup of fearful trembling in the hand of an offended God.' At the first, there is a joyful anticipation of good times to come; at the last, there is 'fearful looking for of judgment and of fiery indignation which shall devour the adversaries.' At the first, it is the wine of pleasant fellowship; at the last, it is the 'wine of the wrath of Almighty God, poured out without mixture.' At the first, it is the agreeable excitement of an evening; at the last, it is the long-drawn agony of an endless perdition. At the first, it is the grateful stimulus of an hour; at the last, it is the 'worm that never dies, and the fire that never shall be quenched.'" — *Anon.*

CONTRAST. — "Jesus keeps the best for the end. Time cannot cloy His gifts, but advancing years make them more precious and necessary. In His service, 'better is the end of a thing than the beginning thereof.' Note the description in Revelation, chs. 21, 22, as the picture of what Jesus does at last for all His people."

THE UNEARNED INCREASE. — "When real estate is conveyed from one person to another, the conveyance includes not only the ownership of the property in question, but also the right to whatever increase in value may come to it after its purchase. It sometimes happens, also, that the unearned increase is the principal part of a bargain." All life is unearned increase. We think so much of our planting and watering that we sometimes forget that *God gives* the increase. His gifts to the planted seed are an hundred fold more than the seed. — *Condensed from H. C. Trumbull, D. D.*

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11. THIS BEGINNING OF MIRACLES (σημείων). — Signs. Four names for miracles are employed in the Gospels: 1. *Dunameis, powers, might* Luke (10 : 13; 19 : 37), translated *miracles* in Mark 9 : 39 and elsewhere. These are the manifestations of Divine power, deeds which only God can do. 2. *Terata, wonders* (Mark 13 : 22, etc.). Marvelous deeds exciting wonder and calling attention to God as their doer. 3. *Sameia, signs;* the usual word in John, sometimes translated *miracles* in the common version. These are the signs or evidences of Jesus' Divine mission, and of the truth He taught, and of the nature of God. 4. *Erga, works* (John 7 : 3, 21). The natural acts and products of His being, wrought by His own Divine power. Each miracle of Christ has all four of these characteristics.

The Four Names of Miracles.

WHAT IS A MIRACLE? — A miracle is the personal intervention of God by His will into the chain of cause and effect in nature. It is not "breaking of the laws of nature," nor "the suspension of the laws of nature," nor any change in the laws of nature, but simply God's doing with His infinite power the same *quality* of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, suspends none. It is the same when God, by His infinite power, lifts up a mountain or raises the dead. It is His personal will touching nature and showing that God Himself is there. Just as a friend can grant a favor, or the owner of a factory stop a part of the machinery to rescue a child caught in the wheels.

Definition of Miracle.

MIRACLES AS SIGNS. — Every miracle of Christ was worthy of Him and of God. They were signs (1) of His divine nature. They were as

natural to Him as the Son of God, as our common acts are to us. 2. They were signs of His mission as a transforming power. 3. They were signs of His work as undoing the evil which sin and Satan had brought into the world. 4. They were signs of His good will to men, His desire and His power to help men under all circumstances. 5. They were signs of His spiritual teaching. Each miracle was an acted parable. 6. They were signs of the character and nature of God. 7. They were signs that God *is in all the* operations of nature, as Franklin's kite and the lightning flash are signs of the electricity that pervades nature, or a falling apple is a sign of the law of gravitation.

THE FLAG AS A SIGN. — "The transformation of water into wine is the finger post which points us to a far off land. It is the Union Jack, a piece of painted calico, but which expresses an invisible and loved abstraction, our country; the homeland of the soul." — *W. W. Peyton, Memorabilia of Jesus.*

THIS MIRACLE SHOWS THE PRESENCE OF GOD IN ALL NATURE. — There is plenty of evolution, both in the realm of nature and of grace, but God is in it all. "What you fill the vessel with, that you must draw out." Of itself the water can never become grapes or wine. As long ago as Augustine, it was said that Jesus in this miracle did *rapidly* what the God of nature does *slowly* every autumn. "What the clouds pour forth is changed into wine by the operation of the same Lord. But at the latter we do not marvel because it happens every year." "A dead man rises again; men marvel: so, many are born daily, and none marvel. Yet it is a matter of greater wonder for one to be who was not before, than for one who was, to come to life again" (*Augustine*). This miracle of Christ was a sign that all the changes and growths, all the evolutions of nature, are the work of God.

ACORNS BECOMING OAKS. — There is a story told of an Eastern king, which illustrates God's work in giving growth. He was seated in a garden, and one of his counselors was speaking of the wonderful works of God. "Show me a sign," said the king, "and I shall believe." "Here are four acorns," said the counselor; "will your majesty plant them in the ground, and then stoop down for a moment, and look into this clear pool of water?" The king did so. "Now," said the other, "look up." The king looked up and saw four oak trees where he had planted the acorns. "Wonderful!" he exclaimed; "this is indeed the work of God." "How long were you looking into the water?" asked the counselor. "Only a second," said the king. "Eighty years have passed as a second," said

Oriental Fable.

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the other. The king looked at his garments; they were threadbare. He looked at his reflection in the water; he had become an old man. "There is no miracle here, then," he said angrily. "Yes," said the other; "it is God's work, whether he do it in eighty years or in one second." — *Sunday School Times.*

FINDING GOD IN NATURE. — Some men look at the world as one would who should go into a factory and trace the process of cloth making by the machinery alone, as if there was no master-mind that made the machinery, and continually controlled it. Here is the finished cloth; what made it? The loom wove it. But the owner moved the loom? No; it was moved by this band. Then he drew the band? No; it was moved by a wheel. But he turned the wheel? No; it was turned by the water-wheel. Certainly he makes that go. No; it is driven by the river. And the river? Comes from the clouds. Thus he traces the whole process, and does not see any human intervention. And yet it is all controlled by the mind of the man who stands beside him.

DAILY MARVELS OF MIRACLES. — "There is none greater to my mind (although not usually classed as such) than that a minute acorn should develop into a towering oak, or the human ovum 1.240 of an inch in diameter, become ultimately a being physically, morally and intellectually worthy of its great Creator." — *Richard Owen, M. D., LL. D.*

THE MIRACLES OF NATURE. — Men cry out for signs, but we may see miracles enough every day. I read that Aaron's rod budded, and I am astonished. But last spring I saw a cause of greater astonishment — thousands of bare rods budding and blooming blossoms in the hedges. I saw no one do it, and yet the trees were being daily clothed with thicker foliage. Was not that wonderful? I read that the manna came down daily from heaven to the wilderness, and I am amazed. But I see a cause of greater amazement every year: I see your bread coming, not down from heaven, but up from the earth, a much more unlikely place, every day in the spring. — *J. Cynddyllan Jones, D. D.*

MANIFESTED FORTH HIS GLORY. — It was the shining forth of what was in Him, the revelation of His true nature, power and character, as the flame reveals the glory of the candle, as the inner light reveals the marvelous beauty of the pictured window.

THE BUTTON, AND THE COLUMBIAN EXPOSITION. — Just before the opening of the Columbian Exposition at Chicago, there was a simple button that appeared like any other electrical button, and gave no signs of the mighty forces it held in leash. But just after 12 o'clock President Cleveland pressed that button firmly, and all the marvelous hidden powers connected with it were manifested. "At the instant the drapery fell from the golden figure of the 'Republic,' backed by the classic peristyle, she stood forth in radiant beauty welcoming the world. From the electric fountains jets of water shot seventy feet into the air, the mist falling upon the upturned faces of the cheering crowd. But above their cheers came the deep thunder of the guns fired from the white and gold hull of the Michigan lying in the harbor. Steam whistles filled the air with a shrill din and the deep chiming of far-off bells added to the uproar. It was known in a vague way that the President was to press a golden key and that the electric communication with the machinery was to start the fair, but no one realized how intricate was this machinery, how infinite the ramifications of that electric spark, until the great fountains threw up their geysers seventy feet into the air and the rumble and hum of wheels in Manufactures Building and the clatter of machinery in all parts of that area of a mile square or more told the story of the final consummation of scientific thought. In previous expositions the possibilities of electricity have been limited to the mere starting of the engines in Machinery Hall, but in this it made a thousand servants do its bidding, and from the great Allis engine and the mammoth fountains down to the minutest acts where power and touch were requisite, the magic of electricity did the duty of the hour. When the President closed, he turned to the right, touched a button, and instantly the whole scene was transformed. Flags unfurled or hurried up to the tops of their staves; fountains threw their clouds of white spray into the air; the steam yachts blew their whistles, cannon thundered, the people shouted and the orchestra struck up 'My Country, 'tis of Thee.' It was the scene of a lifetime. Nobody who beheld it can ever forget it."

THE MIRACLES SHOWING THE GLORY OF CHRIST. — We should gain a clear conception of this peculiar, rich and abundant miraculous accompaniment of the Son of Man. It surrounds Him like the halos the old painters cause to radiate around their pictures of Christ; or as the space around the infant Jesus in Raphael's *Sistine Madonna* is filled with angel faces. A considerable portion of the gospels is occupied with accounts of miracles. Thirty-six are described in the gospels, half of them

The Number of Christ's Miracles.

repeated in more than one gospel; so that there are sixty-seven reports of distinct miracles, besides the large number noticed but not recorded in detail. In spirit, we can see accompanying Him, like the invisible twelve legions of angels ever ready at His call, or the unseen armies that surrounded Elisha at Dothan, the vast multitude of those whom He had healed and saved — those whom He had raised from the dead, those from whom He had cast out devils, the blind He had made to see, and the lame that now walked, the lepers He had cleansed, the deaf He had caused to hear, the sick He had restored to health.

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SHOWING THE FUTURE GLORY. — The miracles not only revealed what Christ was, but suggested the blessings and powers that yet were to be unfolded in His kingdom, as the telephone, telegraph, electricity, and the thousand inventions which bring comfort into life, are hints of what life yet shall be for all in the millennial days.

AND HIS DISCIPLES BELIEVED ON HIM because they saw His true nature, worthy of their utmost confidence. The miracle was God's signature to His teachings, His endorsement of Him as His messenger. In the Grecian story the giant Antæus, in wrestling with Hercules, doubled his strength when he touched the earth. And our faith renews its strength when it touches the ground of fact.

MORAL MIRACLES. — "When a man declares to me, 'I cannot believe in miracles,' I reply, 'I can, because I have witnessed them.' 'When and where?' 'On a certain street in this city is a man who was a week ago given over to every form of vice and brutality, and who is now a good citizen, an honest workman, a kind husband, a loving father, a pure, upright man. Surely, that is such a miracle as makes me forever believe in the possibility of miracles.'" — *Prof. Drummond.*

LUTHER'S SIGN IN THE HEAVENS. — "I have been struck by a fine instance of this discernment of God, not in miracles, but in the ordinary course of Providence, which occurs in the history of Martin Luther. It was a time when things were going very hard with him, a time when all the human props of the Reformation seemed ready to fall away. It was then that 'I saw not long since," cried Luther, "a sign in the heavens. Then you begin to listen for some startling prodigy. A falling star, a pillar of fire, a blazing cross held out against the sky. Cer-

12. ¶ After this he went down to Capernaum, he and his mother, and his brethren, and his disciples; and they continued there not many days.

13. ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16. And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

tainly some miracle is coming. But hear what does come. 'I was looking out of my window at night, and beheld the stars, and the whole majestic vault of God, held up without my being able to see the pillars on which the Master had caused it to rest. Men fear that the sky may fall. Poor fools! Is not God always there?' That is all. That is his 'sign in the heavens.' It is a miracle, but only that old miracle that has been shown nightly since the heavens were made."—*Phillips Brooks' Sermons*, p. 131.

Library. — In W. C. Prime's "Along New England Roads" (Harpers', 1892), "A Village Discussion," there is a capital illustration of the nature and possibilities of miracles. Also quoted in note to Van Dyke's "Gospel for an Age of Doubt," pp. 420–424.

Pictures, *Cleansing of the Temple*, by F. Kirchbuck; *Casting out the Money Changers*, by Hoffman; by Giotto.

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14. Found in the Temple Those That Sold Oxen, etc. — "We must picture to ourselves, in addition to all the stir and bustle inseparable from such traffic, the wrangling and bitter words and reckless oaths which necessarily grew out of it with such a people as the Jews." "The history of Christian churches has not been altogether without parallels that may help us to understand how such a desecration came to be permitted. Those who remember the state of the great cathedral of London, as painted in the literature of Elizabeth and James, when mules and horses, laden with market produce, were led through the aisles of St. Paul's as a matter of every-day occurrence, and bargains were struck there, and burglaries planned, and servants hired, will feel

that even Christian and Protestant England has hardly the right to cast a stone at the priests and people of Jerusalem." — *Ellicott.*

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LIBRARY. — Milman's *Annals of St. Paul's*, p. 286.

COMPARE the use of some of the Paris churches during the French Revolution ; and the occupying as a stable, of the Refectory of the Church of Ste. Marie delle Grazie, Milan (on whose walls is da Vinci's great painting of the Last Supper), by the Cavalry of Napoleon (contrary to his order), in 1796. The attempts at the restoration of this picture, "in 1726 by Bellotte, an indifferent artist, and in 1770 by Mazza, a wretched dauber," were almost as great a desecration.

CHANGERS OF MONEY (κερματιστὰς.)— "The kindred noun **κέρμα**, *money*, which occurs only in ver. 15, is from **κείρω**, *to cut into bits*, and means therefore *small* coin ; 'small change,' of which money changers would require a large supply. Hence *changers of money* means, strictly, *dealers in small change.* Matthew and Mark use **κολλυβιστής** (see ver. 15), of which the meaning is substantially the same so far as regards the dealing in *small* coin ; but with the difference that **κόλλυβος**, the noun from which it is derived, and meaning *a small coin*, is also used to denote the *rate* of exchange. This latter word therefore gives a hint of the *premium* on exchange, which John's word here does not convey." — *M. R. Vincent in Word Studies.*

NEED OF MONEY CHANGING. — "The yearly temple tax of half a shekel due from every Jew, however poor, could not be received except in a native coin called the temple shekel, which was not generally current. Strangers, therefore, had to change their Roman, Greek or Eastern money, at the stalls of the money changers, to obtain the coin required. This trade gave ready means for fraud, which was only too common." — *Maclear.* "The pilgrims brought with them the coinage of their own country — Syrian, Egyptian, Greek, as the case might be — and their money was either not current in Palestine, or, as being stamped with the symbols of heathen worship, could not be received into the treasury of the temple."

LIBRARY. — Many readers will recall the passage in *Sesame and Lilies*, where Ruskin says : "You have despised Nature ; that is to say, all the deep and sacred sensations of natural scenery. The French Revolutionists made stables of the cathedrals of France ; you have made

race-courses of the Cathedrals of the earth. Your only conception of pleasure is to drive railway carriages around their aisles and to eat off their altars."

LIBRARY. — Two chapters in Dr. Gordon's *How Christ Came to Church*, "The Temple of God is Holy," and "Cleansing the Temple," showing the effect upon the church of Christ's coming.

CLEANSING EACH HIS OWN PEW. — "Dr. H., one of the skilled physicians of old-time Philadelphia, was a member of the Society of Friends, though not always strictly obedient to their rules. He was called on at one time by a committee of the 'meeting,' who expostulated with him upon his want of conformity in some respect. He heard them patiently and in silence, and then said, 'Friends, I have had a dream which I would like to tell you.' They agreed to hear him, and the old gentleman proceeded: 'I dreamed that the whole Society of Friends were collected in our great meeting house, and attending to the business of the church. The subject under discussion was the filthy condition of the meeting house, and the means of cleansing it. Many plans were proposed and discussed by the prominent members, who sat in the upper seats; but none seemed likely to answer the purpose, until one little man who occupied a seat on the floor of the house, and had not taken part in the discussion, got up and said, 'Friends, I think that if each one of us would take a broom and sweep immediately around his own seat, the meeting house would be cleaned.'" — *H. L. Hastings, D. D.*

CLEANSING EACH BEFORE HIS OWN HOUSE. — You know the story of the man who, after a winter's storm, went to the city council to complain that the paths were blocked with snow, and suggested an elaborate, and finely comprehensive scheme, for its removal. "But," said a councillor, "there is no need for this fine scheme, let each citizen sweep the snow from before his own house, and the thing is done." So, perhaps, we may find that if each seeks to overcome the evil in the little world within himself, the whole will be cleansed.

THE COBWEBBED CHURCH AND THE CYCLONE. — A friend writes to me from a distant state that in his town there has for many years stood a church, the denomination of which I will not in this presence mention. But such a church has been seen in other parts of the world, He says that for many score of years the spiders have woven their webs in the corners and have partially hidden the desk itself, that the carpet remains only in rags, that the seats are many of them eaten by worms and

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whittled by roguish boys. One day not long since a Young People's Society desired to hold a meeting in that church. They petitioned the officers of that church for the privilege of having it one evening in the week to hold their religious services there; but one of the good old officers of the church, too good to remain on this side of the bright gates, said that he was afraid that if the young people came into the church they would not behave reverently toward that sacred place. But the permission was at last granted to that society, and they went in with their brooms and their sponges for the purpose of rejuvenating the old ark of a building, when lo! one of the officers who had consented to their presence came forward and said, "No, no; lay not unholy hands on this sacred place." One of the number said, "But, grandfather, look at that cobweb in yonder corner; is it not a disgrace to have a cobweb here?" "O no, you young people are working a dangerous revolution. Remember that our prayers have been strained through that cobweb for twenty-five years."

"Such a church as that has existed in more places than one, and many an old father in Israel has sat down in the dust, thanking his stars, not his Providence, that he had the opportunity to sit in the old place where brooms never come, where water is never seen, and where spiders are not interfered with in their share in the worship. But my friend writes to me that in the last cyclone that swept over that part of the country, only a few weeks ago, the lightnings descended and struck that old chimney and tore it apart, and the winds lifted the roof and carried it over into the next yard. The rains descended upon the old pews, and the grace of God came down upon the old pulpit, and the Christian Endeavor Society now hold open-air meetings; all of the denominations meet under the blue sky, perhaps under the stars, I know not. They have torn up the old carpet, and have cleared out the spiders; the old saints in Israel,—God bless them every one!—the old saints have departed from the ancient walls, and the new have come in under the light God let in by his own mighty cyclone."—*Russell H. Conwell, D. D., LL. D.*

THIS TEMPLE IS DEFILED by all sinful habits and customs, by errors of doctrine, by worldliness of spirit, by lusts of the flesh, by selfish ambitions, by wrong temper, by sins of every kind. These not only defile the temple, but keep others from worshipping and loving God.

CHRIST CLEANSES THE TEMPLE.—His first work in converting a soul, in reviving the church, is to cleanse away sin: "He is like a refiner's

fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver." (Mal. 3:2, 3).

THE TEMPLE OF THE SUN. — I read once of an old Persian king who desired the architects of his kingdom to build a temple for the sun, and he offered an enormous prize to the one that should build the best temple. He allowed them to build at his own expense, he furnishing all that was necessary, and allowing them to draw the plans, and then execute their work.

After some ten or fifteen years the temples were finished, and the king was invited to come and inspect them. The first was a mass of the most magnificent granite, and it was carved in the highest style of architecture; the king admired its grandeur, and said it was very beautiful. He went on a little further, and came to the second, and lo! this was made of burnished metal; so glittering that as the king looked upon it, it flashed back the radiance of the sun. The king said it was a good deal like the sun itself. Then the third architect took him to see the temple which he had built, and lo! it was a magnificent structure of the most transparent glass. There were no carvings whatever, scarcely enough wood to hold the glass. It was all glass, open to the light of day. And the architect said, "Behold the sun's true temple! not built for the purpose of reflecting the glory of man, and the genius of man, while the sun is shut out of the interior, but built so as to open every side for the sun himself to go in and pour forth his own glory and beauty in every part." He said, "Go within, and there you will not find a single corner but is open to receive the sun, and he has entered in to possess it for himself." **The Three Temples.**

The king went in, and lo! the temple was full of the sun on every side, and he exclaimed, "Happy architect! you have built the true temple for the sun, because it is one that the sun himself cannot but possess, and dwell in."— *Unknown.* So the way of cleansing from darkness is by letting in the light; from the spirit of evil, by the indwelling of the spirit of God.

LIBRARY. — Dr Chalmers' *Astronomical Sermons*, "The Expulsive Power of a New Affection."

Rev. Charles G. Finney, D. D., the Oberlin divine, "had a great aversion to debt and hesitated about dedicating church edifices that were not paid for or completed. When he consented to do this he sometimes prayed: 'O Lord, we offer this house to Thee. It is not yet finished, indeed, but we remember that we have frequently offered

18. ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21. But he spake of the temple of his body.
22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

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The Passover.
JERUSALEM.
FIRST YEAR.
First Cleansing of the Temple.

23. ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.
24. But Jesus did not commit himself unto them, because he knew all *men*,
25. And needed not that any should testify of man; for he knew what was in man.

ourselves to Thee and Thou hast accepted us, though Thou knowest that we are far from being finished yet.'"

17. THE ZEAL OF THINE HOUSE HATH EATEN ME UP. — Zeal adds greatly to the power of a man. The executive force of any moving object is measured by the mass multiplied by velocity.

HOW JESUS WAS ABLE TO ACCOMPLISH SO GREAT A WORK ALONE. — (1) By the force of His zeal multiplied by His character. (2) The great drift of the laws of God, and the pervasive conscience, were on His side. (3) The consciousness of wrong made the evil doers weak.

LIBRARY. — Joseph Cook's *Monday Lectures, Conscience,* "Solar Self Culture." "Other things being equal Cæsar's eye goes down whenever it meets, and does not possess, the solar look."

Scott's *Marmion*: —

"Thus oft it haps that when within
They shrink at sense of secret sin,
A feather daunts the brave;
A fool's wild speech confounds the wise
And proudest princes veil their eyes
Before their meanest slave."

18. "The question, WHAT SIGN SHOWEST THOU UNTO US, was absurd. It was to ask for a light to see light with, a sign of a sign." — *Dods.*

22. WHEN THEREFORE HE WAS RISEN. — Then it became plain what Jesus meant, and how perfect was the sign.

His body was the temple of God.

The temple at Jerusalem was destroyed through the destruction of His body on the cross.

The resurrection of Jesus, after three days restored the temple of His body.

The Spiritual temple of God's people, filled with the Holy Ghost is the fruit of the resurrection of Jesus.

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25. He Knew What was in Man. — As the maker of a watch knows what is in the watch because he made each part.

The Roentgen rays, that show through wood and cloth and flesh what is within the body, give a faint hint of Christ's insight into the soul of man.

Mr. Titbottom's Spectacles. — George William Curtis published some years ago, a volume entitled, "Prue and I." In it is a chapter called "Mr. Titbottom's Spectacles." The magical quality of these spectacles was that, when their owner looked through them at people, he ceased to see people as they ordinarily appeared on the street; he saw their real essential character personified. Wonderful were the revelations that were made. He looked at one man and saw nothing but a ledger. Another was simply a billiard cue. Another a jockey cap. Another a pack of cards. He looked at women, and one was a broomstick. Another was a fashion plate. A third was a needle, and so on.

CHAPTER III.

THE NEW HEART.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

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JERUSALEM. IN AN UPPER CHAMBER.
The First Recorded Discourse of Jesus. Nicodemus, and the New Birth.

PICTURES. — *Nicodemus meeting Jesus at night*, by Rembrandt; by Tintoretto.

1. NICODEMUS THE HAMLET OF THE NEW TESTAMENT. — "For centuries scholars have spoken of this interview between Christ and the young ruler, as 'the great refusal.' Dante, wandering with Virgil through the Inferno, thought he saw the young ruler searching for his lost opportunity. For this ruler was the Hamlet of the New Testament. Like the Prince of Denmark, he stood midway between his conscience and his task, and indecision slew him. It has been said that Hamlet could have been happy had he remained in ignorance of his duty, or had he boldly obeyed the vision which called him to action. It was because he knew more than he had the courage to do that a discord arose, which destroyed the symmetry and sanity of his mind. His madness grew out of the breach between his enlarged and haunting sense of right, and his faltering ability to face and fulfill it. Thus also the tragedy of this young ruler's life grew out of the fact that the new aspiration made his old contentment impossible, and compelled him either to go on with boldness to better things, or to go back to emptiness and misery. Beholding him, Christ loved him for what he was, and pointed out what he might become. He knew that the better was a great enemy of the best. For Christ had the double vision of the sculptor."

"Before him was the mass of marble, rude and shapeless. But the outer shapelessness concealed the inner symmetry. Only the flying chips could let loose the form of glowing beauty hidden within. And before that youth he lifted up a vision of still better things. He set the youth midway between the man he was and the man he might become. He had achieved so much that Christ would fain lead him on unto perfection itself. When the husbandman beholds his vines entering into leafage and blossom, he nurtures the vines on unto fruitage. When Arnold finds some young Stanley ready to graduate, he whispers : 'One thing thou lackest ; let all thy life become one eager pursuit of knowledge.' And to this youth who had climbed so high came the vision of something fairer and better still. Going on before, Christ lured him forward, even as of old the goddess lured the Grecian boy forward by rolling rosy apples along the path. But the interview ended with the 'great refusal.' And the youth went away, not angry or rebellious, but sad and deeply grieved at himself. For now he knew how far his aspiration outran performance. Like Hamlet, indecision palsied action. Contentment perished, for the vision of perfection ever haunted him. At first Christ's words and look of earnest affection filled his heart with a tumult of joy ; but having fallen back into the old sordid self, the very memory of his Master's face became a curse and torture. And so the vision blighted that should have blessed." — *N. D. Hillis.*

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2. Came to Jesus by Night. — "A striking illustration of this might have been seen in Safed during the earlier months of this year. When the shadows had crept up from the dark sea, through the deep surrounding valleys, and wrapped the tall *Jermuk* in twilight, round by the back of the old castle hill, through the grove of ancient olives, and along by the base of the ruined fortifications, several youths of the nobler sort from among the Jewish inhabitants regularly took their cautious way to the house of the teacher, from whom they eagerly listened to the truth as to the kingdom of God. The outbreak of bitterness against one who two years ago displayed too obvious sympathy with the Christian cause, showed conclusively that their caution was not without justification." — *Rev. William Ewing in Sunday School Times.*

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3. Except a Man be Born Again. — ἄνωθεν, *from above, anew, afresh, over again*, denoting repetition — *Thayer.* Whoever is born again, is born anew, born from above. This is a most perfect metaphor expressing the changes of character and of life in the same person.

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BORN OF WATER AND OF SPIRIT. — (1) Water may refer to Baptism as the prescribed door into the outward visible Kingdom of God, as the heavenly city with gates, or a Kingdom with boundaries; while the Spirit is the naturalization into the Kingdom. (2) Water may be but a symbol of the cleansing work of the Spirit. (3) Water may refer to the great truths which underlie the Sacrament of Baptism, the putting away of the old, unclean nature, and the rising to newness of life.

Many Meanings, All Correct.

There are two factors in Salvation, the cleansing from sin, the putting off the old nature; and the implanting of a new life, a new heart. These interpretations may all be true, as a tree has several branches. We find examples abundantly in the natural and in the intellectual world. Air is to breathe, but it has many other uses, it holds the rain, it carries the cloud chariots, it holds the particles which disperse the light; it is the means of sound and all music. All these and more are true, and we need not reject the others because we hold to one.

"THE NEW BIRTH is not a constitutional change, the impartation of new faculties or new powers to the soul. It is a greater change than this, a change of *character;* the supreme inclination of the affections is changed. A converted man thinks, reasons, remembers, imagines, now; and he did all these before conversion. A regenerate heart feels, desires, loves, hates, now; and it did all these before. But the chief subjects of thought, of love, of hatred, are changed; they are revolutionized. It is the most *radical* change of which human character is susceptible. It is a change from sin to holiness."— *Prof. Phelps,* in *The New Birth.*

CHANGED BY THE LAMP WITHIN. — *The Tale* of Goethe, interpreted by Carlyle in one of his essays, "a piece which is wonderful even among the works of that supreme literary artist," represents a rude fisherman's hut, "through which a light placed within breathed a new life and an immortal beauty. By virtue of the lamp locked up within it, the hut had been converted from inside to the outside into solid silver. Ere long, too, its form changed, for the noble metal shook aside the accidental shape of planks, posts and beams, and stretched itself out into a noble case of beaten ornamented workmanship." The rude hut became an exquisitely beautiful temple.

LIBRARY. — *A Study of Conversion* in the American Journal of Psychology for Jan. 1897. "The professor has been at work three years collecting statistics on the psychology of conversion. The science of the century kneels by the cradle of the child, and says that conversion is a normal step in the unfolding of a child's life. When normal steps are neglected there may be an abnormal product. He takes the child from ten to nineteen years of age, and shows that the critical period of life is between these two ages."

IT'S ON THE INSIDE. — "While walking down the street one day I passed a store when the proprietor was washing the large plate glass show window.

There was one soiled spot, which defied efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. 'It's on the inside,' he called out to some one in the store.

Many are trying to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with soap of good resolves; they rub it with chamois of morality, but still the consciousness of it is not removed. The trouble is, 'It's on the inside.' It is the heart which is bad. If the fountain is bitter the stream will not be sweet.

Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside, for God's spirit alone can reach the 'inside.'" — *Ex.*

"PRUNING A CRAB APPLE TREE will increase the crop of sour apples, but if you want sweet fruit, you must graft in the old stock, a saccharine variety. You cannot substitute morality for religion. A new principle produces the fruits of righteousness. Morality prunes; religion engrafts." — *Ram's Horn.*

A CHANGE OF MORAL NATURE. — "It is not easy to impress on younger children the importance of a change of nature, because — whatever they may be taught to *repeat* — they do not *realize* that their nature is sinful. Perhaps the best method is to use such an illustration as this: — As the tiger-cub, though harmless, has in it a ferocious *nature;* which will be *developed by-and-bye,* so is it with you and sin — pray then for the new heart *now* — the change will be harder as you grow older. The same lesson is taught by the well-known anecdote of the great painter who painted from life a picture of a bright little child, calling it Innocence, and many years after painted another picture from life of a convicted felon, calling it Guilt. It turned out that the felon was no other than the once bright little child grown up.

Other illustrations of the necessity of an inward and spiritual change: — The *heart* the *mainspring* of action, like that of a watch. — No use to cut down weeds; they must be *rooted up*. — A wax figure can be made like a man, and mechanism can give it motion; but it has *no life;* so an outwardly religious man, without the Spirit."— *Eugene Stock.*

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The Second Birth. — "The second birth impresses the image of God on every regenerate soul. It may not as yet be developed in every part, but all its parts are there in germ. It is not a partial but a complete result which regeneration effects. It is not one member, a hand, or a foot that is born, but a body, a complete equipment of the soul in all graces. The whole character is regenerated, so that the man is fitted for all the duties of the divine life whensoever these duties shall come before him. A human child does not need additions made to it to fit it for new functions; it requires growth, it requires nurture, it requires education and the practice of human ways, but it requires no new organ to be inserted into its frame; once born, it has but to grow." — *Prof. Marcus Dods.*

The Wild Rose Renewed. — Mr. Beecher says: "Natural roses are comparatively humble by the side of cultivated ones; and it is culture that has made the difference. Yet there was in the wilding the power of development." He means that there lies in the wild rose the power of being developed, but it is by the outside power of man putting into the wild rose a life that was not there before.

The Poet Says: —

"You may grind them both in the self-same mill,
You may bind them, heart and brow;
But the poet will follow the rainbow still,
And the other will follow the plow."

And they will so long as their inner hearts and life are different. A changed life will depend upon a changed nature.

How the Briar Became a Rose. — "Once there was a briar growing in a ditch, and there came along a gardener with his spade. As he dug around it and lifted it out, the briar said to itself, 'what is he doing that for; doesn't he know that I am only an old worthless briar?' But

the gardener took it into the garden, and planted it amid his flowers, while the briar said, 'what a mistake he has made, planting an old briar like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, and made a slit in the briar, and, as we say in England, 'budded it with a rose;' and by-and-by, when summer came, lovely roses were blooming on that old briar. Then the gardener said, 'your beauty is not due to that which came out of you, but to that which I put into you.'" — *Mark Guy Pearse.*

Changes Wrought by Christ. — "John Chrysostom ingeniously remarks that the animals which went out of Noah's ark went out the same as they came in. The crow went out a crow; the wolf, a wolf; the fox, a fox. 'But the church transforms the animals she receives into her bosom; not by any change in their substance, but by the extirpation of their sin.' The magic wand of a Circe formerly metamorphosed men into brutes; but the Divine Word changes the brutes into true men. Yea, more than this; it changes them into angels (Isa. 11: 6–9; 1 Cor. 6: 9–11)." — *Choice Notes.*

The Cracked Bell Restored. — "Yonder is a cracked bell. How again to restore it? By one of two methods. The first is to repair the bell, to encompass it with hoops, to surround it with bands. Nevertheless, you can easily discern the crack of the bell in the crack of the sound. The only effectual way is to remelt the bell, recast it, and make it all new; then it will ring clear, round, sonorous as ever. And human nature is a bell suspended high up in the steeple of creation to ring forth the praises of the Almighty Creator. But in the fall in Eden the bell cracked. How again to restore it? By one of two ways. One is to surround it with outward laws and regulations as with steel hoops. This is the method adopted by philosophy as embodied in practical statesmanship, and, no doubt, there is a marked improvement in the sound. Nevertheless, the crack in the metal shows itself in the crack in the tone. The best way is to remelt it, recast it, remold it, and this is God's method in the Gospel." — *Rev. J. C. Jones, D. D.*

Snowflake From a Drop of Water. — "A drop of water lay one day in a gutter soiled, stained, polluted. Looking up into the blue of the sky it began to wish for purity, to long to be cleansed and made crystalline. Its sigh was heard, and it was quickly lifted up by the sun's gentle fingers — up, out of the foul gutter into the sweet air, then higher and higher; at length the gentle winds caught it and bore it away, and by and by it rested on a distant mountain top, a flake of pure white

beautiful snow. This is a parable of what the grace of God does for every sinful life that longs and cries for purity and holiness."— From "*Making the Most of Life*," by *Rev. J. R. Miller, D. D.*

LIBRARY. — The *Poem* "*Beautiful Snow*," in *Snowflake Album* Am. Tract Soc. and *Suggestive Illustrations on Matthew.*

RE-SHAPED BY CHRIST. — The story in the verses below is told of the statue of David, at Florence, by Michael Angelo. The version used is that given by Dr. A. MacLeod, in one of his beautiful "Talks to the Children," entitled "Re-shaped by Christ."

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"In a fair and ancient city,
'Neath the blue Italian sky;
Where rich treasures art has gathered,
As the years rolled swiftly by;
Treasures vast of painting, sculpture,
Rare mosaic, carving strange;
Stands a statue that has witnessed
Four long centuries of change.

Long ago a block of marble
To that city fair was borne;
Marble free from stain or flaw-mark,
Pure as pearly cloud of morn,
And the rulers sought a sculptor,
Bade him carve a statue grand,
That it might adorn their city,
Fair as any in the land.

But the sculptor's hand, unskilful,
Marred the beauty of the stone,
It was cast aside as worthless,
Left unheeded and alone;
Covered o'er with dust and rubbish,
Vanished all its beauty rare;
So it lay — spoilt, ruined, wasted!
Lay through many a wearied year.

Till a young and unknown sculptor,
Passing by, with thoughtful brow,

Saw the stone, and said, "An angel
Hides within it even now."
"Take the stone, and free the angel,"
Said the rulers, half in scorn.
Many a day the artist labored,
Until one fair summer morn,

Saw the statue stand completed;
And the rulers proud declared
He had found the hidden angel
In the marble once so marred.
And in place of highest honor
Glad they set the statue fair;
While the city rang with praises,
Of the sculptor's skill so rare.

Read ye not a deeper meaning
In this tale of long ago —
Story of a soul's salvation
From the depths of sin and woe?
Made by God in perfect beauty,
Crown of all His Eden bright;
Ruined, lost by sin and Satan,
Hidden far from love and light.

Till the Great, the Heavenly Artist,
Cleansed away each soil and stain,
Carved and shaped, until in beauty
Shone God's image forth again.
Then the Master's hand removed it
To the place prepared above,
While the heavenly city echoed
Praises to redeeming love."— *Dr. N. MacLeod.*

The Transformed Menagerie. — Geo. Dana Boardman has a capital article in the New York *Independent* of December 18, 1890, on "The Transfigured Menagerie," in which he tells how Jesus Christ organizes the warring elements of the soul. "It is not by annihilating the passions; it is by transfiguring them. For example: Jesus Christ takes the instinct of accumulation and turns it into moral acquisition; the instinct of ambition, and turns it into a means of philanthropy; even the instinct of vengeance, and turns it into forgiveness — literally overcoming evil with good. . . . He is taming the wild, growling, gnashing menagerie of mankind, slowly but surely transfiguring it into the city of God."

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Transformations. — Bare roots into flowers. Charcoal into diamonds. The precious metal aluminum, of which our common clays are largely composed "can become ruby, topaz, amethyst, sapphire, or emerald," and is now in the process of becoming one of the most largely used and useful of metals. So God changed Saul into Paul, the courtier Moses into the deliverer, the profane fisherman into Peter with the keys of the kingdom of heaven.

Isaiah's Prophecy of changes — the desert into the rose garden, gold instead of brass, silver for iron, and brass for wood.

Ezekiel's Prophecy of the new heart in place of the heart of stone. And his illustration of the restoration of Judah from the valley of dry bones, which became clothed in flesh, and when he prophesied "Come from the four winds, O Breath (Spirit), and breathe upon these slain," they lived, an exceeding great army.

Jewels from the Slime of the Streets. — Mr. Ruskin, in his *Modern Painters*, tells that the black mud or slime from a foot-path in the outskirts of a manufacturing town — the absolute type of impurity — is composed of four elements, — clay, mixed with soot, a little sand, and water. These four may be separated each from the other. The *clay* particles, left to follow their own instinct of unity, become a clear, hard substance so set that it can deal with light in a wonderful way, and gather out of it the loveliest blue rays only, refusing the rest. We call it then a *sapphire*. The *sand* arranges itself in mysterious, infinitely fine parallel lines, which reflect the blue, green, purple, and red rays in the greatest beauty. We call it then an *opal*. The *soot* becomes the hardest thing in the world, and for the blackness it had obtains the power of reflecting all the rays of the sun at once in the vividest blaze that any solid thing can shoot. We call it then a *diamond*. Last of all, the *water* becomes a *dew-drop*, and a *crystalline star* of snow. Thus God can and does transform the slime of the streets into pure and shining jewels fit for His home in heaven.

General Booth in His Darkest England puts forth his scheme for the saving of the "submerged tenth," and as the fruit of his wide observation and life-long labors, puts first of all in his scheme, "The first essential that must be borne in mind as governing every scheme

that may be put forward is that it must change the man when it is his character and conduct which constitute the reasons for his failure in the battle of life. No change in circumstances, nor revolution in social condition, can possibly transform the nature of the man. Some of the worst men and women in the world, whose names are chronicled by history with a shudder of horror, were those who had all the advantages that wealth, education, and station could confer or ambition could obtain. The supreme test of any scheme for benefiting humanity lies, first — in the answer to the question: What does it make of the individual?"

LIBRARY. — Kid's *Social Evolution.* Prof. Phelps' *The New Birth.*

LIBRARY. — The sermon on the heart, in D. W. Whittle's *Gospel Pictures and Story Sermons.*

LIBRARY. — There is a fine illustration of the necessity of a right heart, a living soul of goodness, in order to have part in the resurrection of the just, to be found in Whately's "Future State," p. 222–4: the ichneumon fly destroying the "psyche" or soul in the caterpillar, so that no butterfly is produced from the larva. The same is found in Whately's Annotations on Bacon's Essays, p. 17, 18. His biology must be modified somewhat by the later investigations of modern science, but the illustration will still hold.

NECESSITY OF THE NEW BIRTH. — "Perhaps the necessity of the second birth may be more clearly apprehended if we consider it from another point of view. In this world we find a number of creatures which have what is known as animal life. They can work, and feel, and, in a fashion, think. They have wills, and certain dispositions, and distinctive characteristics. Every creature that has animal life has a certain nature according to its kind, and determined by its parentage; and this nature which the animal receives from its parents determines from the first the capabilities and sphere of the animal's life. The mole cannot soar in the face of the sun like the eagle; neither can the bird that comes out of the eagle's egg burrow like the mole. No training can possibly make the tortoise as swift as the antelope, or the antelope as strong as the lion. If a mole began to fly and enjoy the sunlight it must be counted a new kind of creature, and no longer a mole. The very fact of its passing certain limitations shows that another nature has somehow been infused into it. Beyond its own nature no animal can act. You might as well attempt to give the eagle the appearance of the serpent as to try to teach it to crawl. Each kind of animal is by its birth endowed with its own nature, fitting it to do certain things, and making other things impossible. So is it with us: we are born with

certain faculties and endowments, with a certain nature; and just as all animals, without receiving any new, individual, supernatural help from God, can act according to their nature, so can we. We, being human, have a high and richly-endowed animal nature, a nature that leads us not only to eat, drink, sleep, and fight like the lower animals, but a nature which leads us to think and to love, and which, by culture and education, can enjoy a much richer and wider life than the lower creatures. Is there anything which so distinctly separates us from the lower animals as our *capacity* for God and eternity?"

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Necessity of a Radical Change. — "A man has bought a farm, and he finds on that farm an old pump. He goes to the pump and begins to pump. And a person comes to him and says, 'Look here, my friend, you do not want to use that water. The man that lived here before, he used that water, and it poisoned him and his wife and his children — the water did.' 'Is that so?' says the man. 'Well, I will soon make that right. I will find a remedy.' And he goes and gets some paint, and he paints up the pump, putties up all the holes, and fills up the cracks in it, and has got a fine-looking pump. And he says, 'Now I am sure it is all right.' You would say, 'What a fool, to go and paint the pump when the water is bad!' But that is what the sinners are up to. They are trying to paint up the old pump when the water is bad. It was a new well he wanted. When he dug a new well it was all right. *Make the fountain good, and the stream will be good.* Instead of painting the pump and making new resolutions, my friend, stop it, and ask God to give you a new heart." — *Dwight L. Moody.*

The Painted Pump.

"O for a man to rise in me
That the man I am may cease to be." — *Tennyson.*

Illustrations of Transformation by a Power from Without. — One of the questions which have been puzzling metallurgists, but which now has largely been solved is "to discover some way by which the metal aluminum can be profitably extracted from clay. The substance is literally as plentiful as dirt. It is found all over the globe. It is as light as wood, as soft as lead or as hard as steel accordingly as it is tempered, it does not rust, it can

Aluminum from Clay.

scarcely be broken and can receive a fine polish. It is the ideal metal. The present is the iron age, but the golden age will, in all likelihood, be, strange to say, the aluminum age. The metal is a fine illustration of what the Christian should be. He is the ideal man. Without a developed spiritual nature a human being is only half a man. He has to be transformed from the common clay by the powerful touch of the Spirit in regeneration."

Transformations of an Ash-Barrel. — "You'll be surprised to know what comes out of that dreadful-looking place. Let me tell you a few of the things the picker finds, and you'll see that the fairies of the story books never performed any greater marvels than every day come from the hands of common workmen. Beautiful cloth worth several dollars a yard comes out of the ash barrel, the most exquisite of papers, balls and buttons of ivory, the daintiest of toilet soap, and the nicest of jelly, the phosphorus that we want for our matches, coal to burn, and furs to keep us warm, solder, boneblack, and leather, and — dear me! I couldn't tell you in an hour all the strange things the ashman carries off in that dismal-looking bag of his.

"In fact, there is not one thing that goes into the ash-barrel but goes through changes so wonderful that we are glad to pay a great price to get it back into the house in its new shape." — *Olive Thorne Miller.*

Perfumes, Whence They Came. — "As to perfumes, there are some which are really oils and others extracted from flowers. There are others which are made artificially, and curiously, most frequently out of bad-smelling compounds. The fusel-oil, separated out in the distillation of spirits, has a peculiarly nasty and sickening odor. It is used, after treatment with acids and oxidizing agents, to make the oil of apples and the oil of pears. Oil of grapes and oil of cognac are little more than fused-oil largely diluted. Oil of pineapples, on the other hand, is best made by the action of putrid cheese on sugar, or by distilling rancid butter with alcohol and oil of vitriol. This oil is largely used for making pineapple ale. Many a fair forehead used to be damped with "Eau de Millefleurs" without knowing that its essential ingredient was got from the drainings of cow houses, though now it can be obtained cheaper from one of the constituents of gas tar. Out of the latter is got oil of bitter almonds, so largely used to perfume soap and confectionery."

How well this illustrates the attractive character, the charm of grace which God can produce by his transformations of men by the new heart and new life implanted by the Holy Spirit.

THE SUNSET CLOUDS, WHENCE CAME THEY. — One looks at the sunset glories of the sky, the clouds shining in many radiant colors as if a thousand rainbows had been scattered in fragments along the horizon; and it seems as if there were the very gate of heaven; he looks at the snowflakes so pure, so beautiful, — and he asks, Whence came these? They came from the salt waters of the sea: they came from muddy reptile-haunted marsh and fen; they came from road-side pools. They were raised to the sky by the sun, and are now glorified by his rays.

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ILLUSTRATION OF THE CHANGES WHICH CHRIST BRINGS TO MEN. — The queen visited a paper mill. At the door of this room was a great multitude of poor, dirty men and women and children, bringing old bags on their backs, filled with bits of rags, and paper and the like, all exceedingly filthy. These were rag-pickers, who had picked these old things out of the streets and gutters of the great city.

"What do you do with all these vile things?" said the queen.

"Why, madam, I make paper out of them."

"But these rags! Why, sir, they are all colors, and how do you make them white?"

"Oh, I have the power of taking out all the dirt and the old colors. You see that scarlet and that crimson, yet I can make even scarlet and crimson, the hardest colors to remove, become white as snow." **The Queen in the Paper Mill.**

"Wonderful, wonderful!" said the queen.

He then showed her all the machinery, how they bleach the rags, and make them white; how they grind them into pulp; how they make sheets, and smooth them and dry them, and make them beautiful. The queen was astonished and delighted.

A few days after, the queen found lying upon her writing-desk a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her own name, and her own likeness. How she did admire it! She found also a note within, which she read. It ran thus:

"Will my queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers?" — *Rev. Dr. John Todd.*

And on this paper, made from rags, can be written the best literature the world has seen, the noblest love ever experienced, the highest truths God has revealed to man,

"The soul of music slumbers in the shell
Till waked and kindled by the Master's spell;
And feeling hearts, touch them but rightly, pour
A thousand melodies unheard before."

POWER OF TRANSFORMING GRACE.— "However great a sinner one may be he need never despair at any time in his life of the divine mercy, for, as there is no tree so thorny, knotted, and gnarled but what it can be planed, polished, and rendered beautiful; so, in like manner, there is not a man in the world, however criminal, or however great a sinner he may be, but that God may convert him in order to adorn his soul with all the virtues and with the most signal graces." — *Fra Egidio.*

"Morality divorced from religion is a flower without root, which may bloom for a while, but in the end must wither away; religion without morality is — nothing at all; worse than nothing, for it is a sham." — *J. Monro Gibson.*

THE SWAN AND THE HERON. — The necessity for a new heart was illustrated by Mr. Moody in a recent address, by the Legend of the Swan who came from the skies, and invites the Heron to soar upward with him. He pictures the beauty of the clouds, the glories of the stars, the charming landscapes, the flowing streams. The Heron asks in reply, "Are there any snails there?" Not for all these pure glories would he leave his mud and snails.

THE FACT NOT THE HOUR OF CONVERSION. — Because there must be a new birth it does not follow that every person must know the hour or the year when he began the new life. A large proportion of the best saints could not tell when they became Christians. This is especially true of those who begin young. The child cannot tell the hour when he becomes a man. Joining the church is like becoming a citizen at 21, and casting the first vote. **When the Child Becomes a Man.**

The new life is like the coming of spring after the winter. No one can tell by feelings or appearances when spring really begins. There are warm spells early, and cold spells and frosts very late. But spring does come. **When Spring Begins.**

So it is impossible to know when the sun rises on a cloudy day, but in due time we know the fact, that the night is gone and the day has come. **The Minute of Sunrise.**

Reversing the Course. A ship reverses her course often in a large circle, and it is almost impossible to tell the exact point where the course runs in an opposite direction.

Who can tell when a *seed begins to grow.*

THE NEW BIRTH BUT THE BEGINNING OF THE NEW LIFE. — "The birth of a child is but the beginning of its life, and beyond that are years or ages of development, growth, evolution, and unfolding and training of powers and possibilities almost without limit or end.

"The sprouting of a seed is but the beginning of the plant's life. But you cannot develop the plant unless it is alive. You cannot culture a grain of sand.

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> "Heaven is not reached at a single bound,
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies,
> And we mount to its summit round by round."

"If Christianity is a Life, it must begin with a birth; if a journey, it cannot be taken unless we set out; if an Education, we must determine to commence the education; if Labor in God's vineyard we must go into the vineyard and begin." — *James Freeman Clark, D. D.*

"Of this little seed that I hold in my hand (apple seed) some one has told us that it

> "Holds a thousand green leaves folded tight,
> Holds a thousand flowers, pink and white,
> Holds a tree with its branches all complete,
> And fruit that is juicy, golden and sweet." — *Anon.*

NOT A HARD COMMAND, BUT A BLESSED PRIVILEGE. — "Ye must be born again" is a privilege even more than a command. It means hope, growth, noble experiences, higher life. It is not an obstacle, but a door; not a bar, but a gate; not a hindrance, but a bridge, a stairway, even steps to glory, the realization of Jacob's dream.

THE NEW LIFE. — "There is a life so high, pure and rich, that it can not be attained by any culture of any present faculties, however excel-

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

lent. It must be born. No culture makes a rose a bird, bird a man, natural man a spiritual child of God. How glad we are! There is more for us than we anticipated or could acquire. How much richer is life after birth than before! How little can the unborn know of the wider life of the born! As little do the first-time born know of the life-hopes, joys and spiritual possibilities of the second-time born." — *Bp. Warren.*

THE SEED AND THE PLANT. — I once saw the artist, Frank Beard, draw a picture of the ground with seeds in, and all manner of rocks and grubs and roots in the way. The seeds seemed to hear the invitation of the warm sun, and began to swell with life. Mr. Beard seemed to hear their voices, questioning whether they should rise above ground or remain where they were. Some sprouted, and growing against a rock, turned back and withered away. Some were eaten by the grubs and never rose to the light. Then he pictured those, who in spite of all difficulties, rose above ground into the sunlight and air, changing their dark and damp life for the higher and fresher, and grew up with green leaves and flowers and fruits.

Frank Beard's Picture.

OPEN TO ALL. — As the sunlight calls the seeds — all seeds — to come up into the new life, so the Spirit of God broods over every soul. It need not wait; it need but answer to the influence and invitation.

NEW LIFE IMPLANTED IN THE WORLD. — All geologists tell us that there was a time when there was no life in the world. Life must have been implanted before it was possible for it to become the beautiful world it is now. In the account of Creation in Genesis the word *Create* is used only of three epochs, the origin of Matter, of Life, of the Soul of man. No efforts to originate matter, or life, or soul, have proved successful. God put them into the world. After that the word used is *Made*, implying development, evolution, growth. A type of what God does in the Spiritual life of man, and the blessings which result.

6. THAT WHICH IS BORN OF THE FLESH IS FLESH. — "By the word 'flesh' He signifies the appetites, desires, faculties, which animate and govern

the body, as well as the body itself — the whole equipment with which nature furnishes a man for life in this world. This natural birth gives a man entrance into much, and forever determines much, that has important bearings on his person, character, and destiny. It determines all differences of nationality, of temperament, of sex; apart altogether from any choice of his it is determined whether he shall be a South Sea Islander or a European; an antediluvian living in a cave or an English man of the nineteenth century." — *Prof. Dods.*

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Life Only From Life. — Prof. Drummond, in his *Natural Law in the Spiritual World*, illustrates this truth by the scientific doctrine of Biogenesis. God's works illustrate His Word. The law of nature is that only life can produce life, and therefore any object can rise into the kingdom above it only by means of new life imparted to it from that higher life, *i. e.*, by being born from above. A stone cannot grow into a plant. The mineral kingdom cannot enter the vegetable kingdom except by plant-life imparted to it. The vegetable kingdom cannot be changed into the animal kingdom except through the imparting to it of animal life. There is no power of development of one into the other. "Spontaneous generation is a heresy so thoroughly discredited now, that scarcely an authority in Europe will lend his name to it." Each lower kingdom must be born from that above, in order to rise into it. From the plane of the lower life the qualities of the higher are inconceivable. It must be born from above even to see the kingdom that is above it. The same is true if we ascend from the animal life to the spiritual life. Life from above must be imparted to our natural life before we can enter or even see the spiritual kingdom. God's spiritual life imparted to our souls makes us God's children, and places us in the spiritual kingdom of God. "From the analogies of Biology we should expect three things; first, that the new life should dawn suddenly; second, that it should come 'without observation;' third, that it should develop gradually."

Biogenesis.

It is a New Birth that is Required. — "No care spent on our conduct, no improvement and refinement of the natural man suffices. For flying, it is not an improved caterpillar that is needed, it is a butterfly; it is not a caterpillar of finer color or more rapid movement or larger proportions, it is a new creature. We recognize that in this and that

man we meet there is something more than men naturally have; we perceive in them a taming, chastening, inspiring principle. And we mourn its absence because even when a man is dutiful, affectionate, temperate, honorable, yet if he have not grace, if he have not that peculiar tone and color which overspread the whole character, we instinctively feel that the defect is radical, that as yet he has not come into connection with the Eternal; that there is that wanting for which no natural qualities, however excellent, can compensate — nay, the more lovely and complete the natural character is, the more painful and lamentable is the absence of grace, of Spirit." — *M. Dods.*

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8. The Wind Bloweth Where it Listeth, Willeth, Pleaseth. — "At the pauses of the conversation, we may conjecture they heard the wind without, as it moaned along the narrow streets of Jerusalem ; and the Lord, as was His wont, took His creature into His service — the service of Spiritual truth." — *Canon Liddon.*

So is Every one that is Born of the Spirit. — The Spirit's methods we cannot know, or why He influences just when or where He does, or how He imparts new life. But the *facts* of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the fact by the fruits.

"When Coleridge said, 'By what manner of working God changes a soul from evil to good, how he impregnates the barren rock with gems and gold, is to the human mind an impenetrable mystery, in all cases alike,' he uttered only what every thoughtful mind feels. But this is very far from affirming that the change itself, the result of God's working, is an enigma. A change of character, in itself considered, is one of the most intelligible of historic facts. — *Prof. Phelps.*

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9. How can These Things Be ! — It would be impossible to the insect in its chrysalis state to observe the laws which are made for the transformed state — for the worm to know the laws which make the summer fly seek the sunshine and live upon the flower — as it must "be born again" and enter upon a new existence before it can keep the laws of that existence.— *Stamford.*

The man born blind cannot comprehend what vision is with all its powers.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things.

13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14. ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

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The German students have what they call the "Spinach argument." The old lady says, "I am glad I don't like spinach, for if I did I would have to eat it, and I hate it."

Wind, Spirit, Birth. — "These strongly set forth that so far from discouraging action, they are strongest incentives to it. For the wind is not "mysterious" in any such sense as to mean causeless or capricious. It is not independent of law. Mathematicians can go far in describing the properties of curves; but fire a rifle, twirl a half-crown, or toss a ball into the air, which are the simplest and most familiar of acts, and though every convolution exactly obeys mathematical and physical laws, yet where is the Newton or the Leibnitz that could trace these in detail, and sum up for us so complex and intervolved a computation? So the Spirit's influences are inscrutable, in great part, from the nature of the case. They deal with the most involved and interwarped of all problems. They have to do with free agency, duty, destiny, and diversities of individual temperament and circumstances." — *Dr. Guthrie.*

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11. We Speak that we do Know. — "A handful of knowledge is worth more than this auditorium full of ignorance. One solitary thing that you know enough to die for, is worth ignorance enough to jostle the stars in their courses." — *Dr. McKenzie.*

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14. Moses Lifted Up the Serpent in the Wilderness. — "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of

brass, he lived." The fiery flying serpent, with its poisonous bite and its deadly malice, was the vivid type of the evil of disobedience to the Divine command, infusing its malign venom into the whole nature of its victim. The serpent of brass was not venomous, though it bore the likeness of the deadly plague. It was not flying, gliding from tent to tent, but captured, still, hoisted triumphantly upon the pole, a sign of its conquest. The serpent in Hebrew and Christian literature throughout was emblematic of *evil*, not as in many Oriental religions, of healing or deliverance." — *Pulpit Commentary.*

The Serpents. — "To this day a mottled snake, with fiery red spots upon its head, abounds at certain seasons in the Arabah. It is the dread of the fishermen, and is peculiarly dangerous to the bare-legged, sandaled Bedouin. So inflammable is its bite that it is likened to fire coming through the veins; so intense its venom, and so rapid its action, that the bite is fatal in a few hours. The body swells with a fiery eruption; the tongue is consumed with thirst; and the poor wretch writhes in agony till death brings relief. This horrible pest suddenly appeared in the camp of Israel in prodigious numbers. From crevices in the rocks, from holes in the sand, from beneath the scanty herbage, these fiery-headed snake-demons swarmed into every tent. There was no running away from them, and killing seemed hardly to diminish their numbers. On every side there was a cry of anguish; men, women, children, racked with the fiery torture; none able to save or even to help another. 'And much of the children of Israel died' (Numb. xxi. 6)." — *Biblical Illustrator.*

Guido's Picture. — "Not long ago I saw a picture of this by Guido. In the foreground strong men were writhing in the death agony; some are pallid in death; some hopelessly lifting eyes, bloodshot and ghastly, to the sacred emblem at the right hand of the picture, and already a new life throbs within them; joy flushes the countenance with unexpected hues of health. But in the centre is a mother, despair in her eye, lifting her babe with both hands, that it may gaze on the saving sight. Why does not the child look up? Ah! it is too far gone; the deadly bite has penetrated to the central springs; it hangs its head; it droops; it will not look; it gives one throe of anguish, and dies in the mother's uplifted hands. Oh! the unutterable pathos of that mother's look!" — *A. Wilson, B. A.*

Sin is like a fiery serpent, often beautiful in appearance, and secret in its approach. But the effects are pains that only fire can express. It infects the whole system. It inflames every evil passion. It is incurable

by man alone. If permitted to go on, it is death. The world is full to-day of the sorrows, the burning remorse, the agonies of the body and of the spirit which come from the fiery serpents of sin. Compare the old serpent, the Devil, the tempter and destroyer of men.

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THE SERPENT A TYPE OF SIN AND OF HEALING. — From the earliest times the serpent had been regarded as man's most dangerous enemy,— more subtle than any beast of the field, more sudden and stealthy in its attack, and more certainly fatal. The natural revulsion which men feel in its presence and their inability to cope with it seemed to fit it to be the natural representative of the powers of spiritual evil. And yet, strangely enough, in the very countries in which it was recognized as the symbol of all that is deadly it was also recognized as the symbol of life. And as it was early discovered that the most valuable medicines are poisons, the serpent, as the very "personification of poison," was looked upon as not only the symbol of all that is deadly, but also of all that is health-giving. And so it has continued to be, even to our own days, the recognized symbol of the healing art, and, wreathed round a staff, as Moses had it, it may still be seen sculptured on our own hospitals and schools of medicine.

THE BRAZEN SERPENT AN ILLUSTRATION OF CHRIST. — (1) Its design was the same, to save suffering, sinful, dying men. (2) It was made in the form of the fiery serpents, but was itself perfectly harmless. So Christ was made sin for us, took the form of our sinful human nature, was subject to human conditions, yet without sin. (3) Like the serpent, Christ was lifted up upon the cross to draw all men unto Him. Christ crucified is the most conspicuous object in the history of the world. It is the center around which the whole moral and religious warfare of the world is gathered. It is the Alcyone around which all the stars of heaven are circling. So that by both enemies and friends the cross is made prominent, and all may hear of the Saviour. (4) The power of healing was not in the serpent, but in God through the serpent. The cross has no power in itself, but God has there shown His infinite love and power for salvation.

Even so must the Son of Man be lifted up, on the cross, and through that to glory.

THE SHADOW OF THE CROSS. — "In a well-known picture, a modern painter has given an imaginary incident in the youth of our Lord. It is the carpenter's shop. Boards sawn for use are propped against the walls, the floor is strewn with chips and curls of wood and heaps of sawdust, various tools mingle in the confusion, or are placed in the rack ready for use. Mary is kneeling close beside the Christ. the level rays of the setting sun strike through the casement, and as the young carpenter draws Himself to His full height and extends his arms, a shadow as of one crucified is thrown on the opposite wall. Mary, at least, sees that shadow of the cross. The shadow of the cross rests on all the incidents and words of His public life. Nowhere does the sun of His life shine in a clear sky. The darkness is denser here and thinner there, but it is everywhere; 'as the twilight creeps noiselessly into evening's sunniest nooks, and quietly masters all the land without the winnowing of its silken wing being heard or seen.' Calvary is a low hill; but it casts a long shadow." — *F. B. Meyer, D. D.*

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15. WHOSOEVER BELIEVETH IN HIM . . . ETERNAL LIFE.

CHRISTIAN'S FIRST VIEW OF THE CRUCIFIED ONE.—When his long carried burden fell from his shoulders, "then was Christian glad and lightsome, and said with a merry heart, 'He has given me rest by sorrow, and life by His death.' Then he stood a while to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him and saluted him with 'Peace be to thee;' so the first said to him, 'Thy sins be forgiven thee;' the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal on it, which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way." — *Pilgrim's Progress.*

THE SOURCE OF LOVELY CHARACTER. — "There lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: '*Whom having not seen I love.*' That was the secret of her beautiful life. She had been changed into the same image." — *Prof. Henry Drummond in The Changed Life.*

FAITH AND SALVATION. — A check, no matter how wealthy the man that signed it, is not of any use unless the one who possesses it has faith enough to present it. The doctor cannot cure a man who will not trust him enough to take his medicine and follow his directions. A guide cannot lead one through forest and desert unless he trusts him enough to follow his guidance.

"John Habberton tells us of a preacher who visited a sick man whose house was filled with poisonous gases from a neglected drain. Talking of faith the preacher said to him, 'You don't need to use more *faith*, but you *do* need to use some chloride of lime on that drain if you want to get well.'" — *H. L. Hastings.* The faith that works is the faith that saves.

LOOK UP. — A man once dreamed that he was in a deep pit, sinking fast in the mire; feet, knees, body, neck, gone down beneath the surface, when he heard a voice, "*Look up.*" Looking up he saw a star, and, while gazing at it, he began to rise. Then, congratulating himself on his escape, he turned his eyes from the star to himself, and immediately he began to sink again. All efforts of his own to rise but sank him deeper; and, when almost gone, he again heard the voice, "*Look up.*" Then once more gazing at the heavenly star, he began to rise higher and higher till he was almost free; then, turning to help himself and to remove the mire clinging to him, he forgot to look up, and again he sank. Once more the voice came, "*Look up; for only while you look you rise.*" And looking steadfastly, he rose from the mire and was saved.

"There is life for a look at the crucified One,
There is life at this moment for thee;
Then look, sinner, look unto Him and be saved, —
Unto Him who was nailed to the tree!"

"The faith of the Head
Is the faith that is dead;
The faith of the Heart
Is better in part;

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16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"But the faith of the Hand
Is the faith that will stand;
For the faith that will do
Must include the first two."

CHRIST'S CURE OF THE PARALYTIC (Luke 5: 18-26) is an illustration of true faith, not merely "a strong conviction of any doctrine *about* Christ, but a strong trust and confidence *in* Christ," founded on what they believed about Him, not philosophically, but practically. They could not have confidence *in* Him unless they had some true faith *about* Him, and the truer their faith about Him, the stronger their confidence in Him. (2.) Faith is necessary in order that the sinner may be led to go to Christ. (3.) It is necessary because it is the accepting of the forgiveness. It is the taking God at His word when He promises to forgive. (4.) It shows a state of heart and mind which makes it safe to forgive. Otherwise forgiveness would increase sin, not remove it. (5.) Whosoever has real faith in Jesus will forsake and hate sin and love and obey his Lord and Saviour.

"Run, John, and work, the Law commands,
Yet finds me neither feet nor hands;
But sweeter news the Gospel brings,
It bids me fly and lends me wings." — *John Berridge.*

ONE FAITH, MANY EXPERIENCES. — "Unhappily the experience of John Bunyan or of some other person, has been erected into a standard by which that of other men is tried; and in some regions a Christian will be asked, 'Were you long in the Slough of Despond?' as though the Slough of Despond were a Divine institution, and the only way of salvation lay through it. Andrew Fuller put the question to an aged saint, who replied, 'I was never there at all, sir; I went straight to the cross of Christ.' That was the Scriptural way; and it is to be remarked that the Scriptures place nothing between the sinner and the cross, nor do they clog the free message with a single qualifying condition. Believe on the Lord Jesus Christ, and thou shalt be saved!" — *Biblical Illustrator.*

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16. GOD SO LOVED THE WORLD. — Luther calls this verse THE LITTLE GOSPEL, or THE LITTLE BIBLE. For the whole gospel, yea the whole Bible, is condensed in these few words:

On the tiny retina of the eye is pictured a wide extended landscape in its minutest details — mountains, rivers, forests, fields, cities, villages.

Peter Bayles, in the days of Queen Elizabeth, wrote the whole Bible in so small a space that it could be enclosed in the shell of a common walnut.

In our day, I am told that the whole Bible has been photographed on thin plates, so that altogether it would make a package only as large as a fair-sized pea.

So the whole Bible, the whole gospel, the whole scheme of redemption is condensed into the few words of this verse.

This verse is said to be "the best thing ever put in human speech." "Infinite riches in a little room." The treasure room of the London Tower. The *salon carré* of the Louvre.

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April. Time of Passover, which was April 9-16, that year.
FIRST YEAR. THE YEAR OF BEGINNINGS.
JERUSALEM. IN AN UPPER CHAMBER.
The First Recorded Discourse of Jesus.
Nicodemus, and the New Birth.

God So Loved. — Harry Morehouse once preached for seven consecutive nights on that wonderful word "so;" for in it is summed up all the Father and Son have done for the salvation of the world. — *A. F. Schauffler, D. D.*

The Sum of All Loves. — If an angel were to fly swiftly over the earth on a summer morning, while the pearly dew of heaven rested on the flowers, and go into every garden — the king's, the rich man's, the peasant's, the child's — and were to bring from each the choicest, loveliest, sweetest flower that blooms in each, and gather them all in one cluster in his radiant hands, what a beautiful bouquet it would be! And if an angel were to fly swiftly over the earth into every sweet and holy home, into every spot where one heart yearns over another, and were to take out of every father's heart, and every mother's heart, and out of every heart that loves, its holiest flower of affection, and gather all into one cluster, what a blessed love-garland would he behold! What a holy love would this aggregation of all earth's loves be! Yet infinitely sweeter and holier than this grouping of all earth's holiest affections, is the love that fills the heart of our Father in heaven.

The Weather-cock. — Mr. Spurgeon saw on a country weather-cock what he thought was a strange motto, "God is Love," and asked his friend if he meant to imply that the divine love can be fickle as the wind. "No," said he, "this is what I mean — *whichever* way the wind blows, God is love; through the cold north wind, the biting east wind,

still God is love, as much as when the warm, genial breezes refresh our fields and flocks." God loves men so that He uses every possible means for their salvation. The greatest is His love in Jesus Christ. He sends joys and sorrows, both to bring us to our Saviour.

The Marvelous Love of God. — It has been objected to the gospel that it was not possible that the Infinite God, having created countless worlds so immense that this world is but a grain of sand to them, should select this little obscure corner of the universe as the place where His only Son should become flesh, live and die for the salvation of the minute inhabitants thereof. Even Christians feel the power of this difficulty. But note (1) the opposite aspect of creation. The microscope reveals thousands of living creatures perfectly formed and cared for in a drop of water. There are 100,000 *million, million, million* atoms in a cubic inch of gas, each one perfectly made. Now if God is so great that He can care for each of these, how much more will He care for the immortal souls He has created. (2) It is altogether probable that the work of redemption for the universe is done in this world: that here is raging the great battle between good and evil, for all worlds and all times. But the magnitude of the issue has nothing to do with the size of the battle-field. Who counts the inhabitants of Waterloo, or Bunker Hill, or Sebastopol, in order to learn what was done on those battle-fields? (3) The sympathy and thought of a family always goes forth most freely to the helpless, the sick, the wandering ones. So it is in the great family of God. All the good in the universe naturally turn to this lost and sinful and sorrowing world.

Micromegas. — Look down at one of the nests of those smallest ants, which are made in our paths. It is very hard to think of ourselves as relatively smaller than such insects, and that less than such an ant-hill is to the whole landscape, is our solar system itself in comparison with the visible universe.

"When the traveler from the great star Sirius (where, according to the author of *Micromegas* all the inhabitants are proportionally tall, and proportionally long lived) discovered our own little solar system, and lighted on what we call the majestic planet Saturn, he was naturally astonished at the pettiness of everything compared with the world he had left. That the Saturnian inhabitants were in his eyes a mere race of dwarfs (they were only a mile high, instead of 24 miles like himself) did not make them contemptible to his philosophic mind, for he reflected that such little creatures might still think and reason; but when he learned that these puny beings were also correspondingly

short lived, and passed but 15,000 years between the cradle and the grave, he could not but agree that this was like dying as soon as one was born, that their life was but a span and their globe an atom.

"Yet it seems that when one of these very Saturnian dwarfs came afterwards with him to our own little ball, and by the aid of a microscope discovered certain animalculæ on its surface, and even held converse with two of them, he could not in turn make up his mind that intelligence could inhere in such invisible insects, till one of them (it was an astronomer with his sextant) measured his height to an inch, and the other, a divine, expounded to him the theology of some of these mites, according to which all the heavenly host, including Saturn and Sirius himself, were created for *them*." — *Prof. S. P. Langley*, in *Century*, Feb., 1887.

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LIBRARY. — Chalmer's *Astronomical Lectures.*

In Raphael's Sistine Madonna the space around the Christ-child is filled with angel faces, to show the interest the heavenly world has in Him.

LOVE THE GREATEST THING IN THE WORLD. — The description of Love in 1 Corinthians, 13, shows that love is not merely the "greatest thing in the world," and the best thing in the world; it is also, in its fulness, the hardest thing to attain in the world. The picture in this chapter of what human love at its best is, gives us a hint, a faint image of what God's love is.

THE SPECTRUM OF LOVE. — Professor Drummond says, "Love is a compound thing; Paul tells us it is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors — red and blue, and yellow, and violet, and orange, and all the colors of the rainbow — so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how by a multitude of small things and

ordinary virtues, the supreme thing, the *summum bonum*, is made up?

"Light is a something more than the sum of its ingredients — a glowing, dazzling, tremulous ether. And love is something more than all its elements — a palpitating, quivering, sensitive, living thing. By synthesis of all the colors, men can make whiteness, they cannot make light. By synthesis of all the virtues, men can make virtue, they cannot make love."

"As every lovely hue is light,
So every grace is love."
— *From The Greatest Thing in the World.*

Heart Power. — "They tell us," said Wendell Philips in one of his speeches, "that this heart of mine which beats so unremittingly in this bosom, if its force could be directed against a granite pillar, would wear it to dust in the course of a man's life. Your capitol is marble, but the pulse of every human mind is beating against it. God will give us time, and the pulses of men shall beat it down." Such is a hint of the mighty power of God's love beating against the stony hearts of men. If anything can touch and soften them, or wear away their sin it is the love of God.

Love Leading to Repentance. — "A pious physician had access to a jail, and tried to minister both to the souls and bodies of his patients in prison.

One day he pleaded with a murderer to seek pardon. He urged all the motives of the Gospel to repentance he could command, and threw his whole soul into the plea. The murderer was cold and obdurate: excused his crimes by quoting the example of David, Solomon and other Scripture characters. In fine, he said, "I don't know that I have much to repent of."

This from a murderer was terrible. Anxious, however, to do all he could, the physician invited a dear friend — an aged, devoted man — to visit him. The old man consented; and when the doctor again ventured into his cell he was surprised to hear him say:

'Doctor, you don't understand your business. You come here to do good — to benefit the souls of us poor prisoners; but you don't go about it right. You always urged me to 'repent — to repent;' but, doctor, do you suppose there is one poor fellow in this prison who doesn't know he must repent if he would be saved? That dear old friend of yours that you left behind understood his business. He came here; sat right down by my side. He looked, indeed, like a really good man. With a look full of tenderness, he said to me, 'John, wasn't it gracious goodness on the part of the Almighty that he should have loved us so much

as to send his only and well-beloved son into the world to save such sinners as you and I?' *Why, doctor, that word 'I' killed me — it killed me dead.* I couldn't get over it. That that holy man should put himself on the same level with me — a vile murderer, neither fit to live nor die! I cannot keep it out of my thoughts. It is working its way to my heart.'" — *Christian at Work.*

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REFERENCE. — The Legend of St. John and the Robber. Page——.

BEAUTY AND THE BEAST. — (The following suggestion is from an editorial in the *Sunday School Times*). "It is a quaint conceit, that story of 'Beauty and the Beast,' and it is a strangely attractive one. It has even been called 'the most beautiful of all nursery tales.' And, like many another fairy tale or folk-lore myth, this attractive story contains an important truth, a germinal principle, enfolded in its figures of speech.

"'Beauty' is a lovely young woman, whose loveliness of spirit gives added charm to her loveliness of outer being. She is unselfish and tender-hearted, and ever prompt to see the best in others and to minister to their necessities. In her loving desire to be of service to her father, she finds herself in an enchanted palace, where the host is a repulsive appearing 'Beast.' Instinctively she shrinks from one of so unlovely exterior; but she recognizes in him a reverent devotion to herself, and an ever watchful and considerate affection toward her, coupled with a certain sadness of heart as if in personal trial and suffering; and her habit of generously seeing and approving the best in others, causes her to view even the repulsive 'Beast' with kindly interest, and to be grateful for his loyalty in her service.

"Cheered and encouraged by her favor, Beast ventures to draw nearer to Beauty in his reverent devotion. At length, overcoming her antipathy, she begins to love the soul hidden beneath the unattractive appearance. No sooner does Beauty love Beast as he is, than he is transformed into a handsome youth and she has a lover prince."

Is not this a type of the transforming power of the love of God for sin-defiled man? God sees the best in him, the dim reflections of His own image, the prophecy of all that he may become, the glorious fruitage of the seeds of possibilities in his soul.

"Look long enough
On any peasant's face here, coarse and lined,—
You'll catch Ant'noüs somewhere in that clay,

As perfect-featured as he yearns at Rome
From marble pale with beauty ; then persist,
And if your comprehension's competent,
You'll find some fairer angel at his back,
And much exceeding him as he the boor,
And pushing him with empyreal disdain
Forever out of sight."

And when the man is conscious of this wonderful love of one so unworthy, his heart begins to change, and his nature to be transformed by love.

God's Love the Source of Salvation — "God Gave." — There has been an impression that Christ came to make God love men instead of hating them. One or two of our hymns, wrongly understood, have favored this impression. But here we are told that God's love was the origin of salvation for men ; that Christ came because God loved men before he came. Tennyson's poem, "The Victim," expresses the demand of Odin and Thor for a victim, but bears no resemblance to the feelings of God, who gave up His Son because He loved men.

The Atonement. — The atonement has been called an unjust and mean doctrine, because it allows another to suffer in our stead. But look at it a moment. Two things are necessary to the atonement. (1) That the being who makes the atonement shall be so closely related to God, that the suffering shall express *God's* feeling against sin. The sufferings of man, or angel, or the archangel nearest the throne, could not do this. Only God's own Son, only God Himself, can make an effectual atonement, and save the sinner while he vindicates the law. (2) The atonement must be voluntary. For God to *force* any innocent person to suffer for the sins of another, would be unjust in the extreme. When the Greeks were besieging Troy, and met with ill success, the priest, Calchas, told them that the only way to appease the offended goddess, and gain the victory, was to sacrifice to Diana, Iphigenia, the beautiful daughter of King Agamemnon. And these brave men of old are said to have taken her by strategy and force, and brought this innocent girl to the altar to slay her in their stead. This sacrifice (though she was rescued) was unworthy of them, was mean and unjust in the extreme. But whenever any persons have offered themselves, as Horatius and his comrades at the bridge of Rome, or the nobles of Calais to Henry the Sixth, the sacrifice was the height of heroism. This is the soul of greatness and goodness in all ages. We did not compel Christ, God did not compel him, but he freely offered Himself for us; and the

only meanness or injustice is not to love Him and serve Him for it with all our hearts.

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THE CONTRAST.—"This attitude of God toward the world is in suggestive contrast with that in which the gods of paganism are represented.

Thus Juno says to Vulcan:

> 'Dear son, refrain: it is not well that thus
> A god should suffer for the sake of men.'
> 'Iliad,' xxi., 379, 380.

And Apollo to Neptune:

> Thou would'st not deem me wise, should
> I contend
> With thee, O Neptune, for the sake of men,
> Who flourish like the forest-leaves awhile,
> And feed upon the fruits of earth, and then
> Decay and perish. Let us quit the field,
> And leave the combat to the warring hosts.'
> 'Iliad,' xxi., 461, 467.

Man has no assurance of forgiveness even when he offers the sacrifices in which the gods especially delight. 'Man's sin and the Divine punishment therefor are certain; forgiveness is uncertain, dependent upon the arbitrary caprice of the gods. Human life is a life without the certainty of grace' (Nägelsbach, 'Homerische Theologie'). Mr. Gladstone observes: 'No Homeric deity ever will be found to make a personal sacrifice on behalf of a human client' ('Homer and the Homeric Age,' ii., 362)."—*M. R. Vincent, in Word Studies.*

A ROYAL GIFT.—Plutarch, the Greek historian, tells a story to this effect: "An ancient king once gave a present of a large sum of money to a personal friend, and was gently taken to task for his generosity. 'What!' was his astonished exclamation, 'would you not have me be liberal? Let the world know that when the king gives he gives generously, like a king.'"

THE PROOF OF GOD'S LOVE.—There is no other certain proof of God's perfect love for all men than this. Nature gives us many hints of God's love; but there is so much which is terrible, which seems contrary to love, that we cannot be sure that God loves us, except by this gift of His Son. The argument is irrefutable, a morning star shining unclouded

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

in every dark night of trouble. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" — (Rom. 8:32.)

"Could we with ink the ocean fill,
Were all the sky of parchment made,
Were every single stick a quill,
And every man a scribe by trade, —
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky."

17. God Sent Not His Son Into the World to Condemn the World. — "A great American writer has told us that when he was a boy the conception of God which he got from books and sermons was that of a wise and very strict lawyer. I remember well the awful conception of God which I got when I was a boy. I was given an illustrated edition of Watts' hymns, and amongst others there was one hymn which represented God as a great piercing eye in the midst of a great black thunder cloud. The idea of God which that picture gave to my young imagination was of a great detective playing the spy upon my actions; as the hymn says:

'Writing now the story of what little children do.'

That was a bad book, and a bad idea which it has taken me years to obliterate." — *Prof. Drummond*, in *A Life for a Life*, "*The Angelus*." (Revell).

I had something of the same feeling in my own childhood, drawn not from the teaching I received, but from such stories as that of the father taking his son to steal apples, and after he had looked on all sides to see if any one saw them, the boy said, Father, you forgot to

look up; and that of the astronomer seeing with his telescope some boys seven miles away robbing an orchard. It was a long time before I realized that God saw the good as well as the bad, that He was far more anxious to see the good than the bad in us, that He might cherish every faintest desire to be better, and fan the flame of every flickering spark of aspiration and longing for Him.

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18. Condemned Already, as a ship is condemned because unfit to sail; condemned by his own conscience and the law of God, as a sinner unfit for heaven. "The condemnation here spoken of is not of the judge, but of the architect. It is a customary thing to appoint a committee to examine a bridge or a building, but if either is condemned as unfit for use, the architect merely proclaims that repair is needed; he refers to the past, not to the future. He says, not that they are to be destroyed, but that he will not guarantee them for a single moment, that the hall or building is not safe for a meeting-place, and that the bridge is not fit to be a vehicle of commerce between man and man. The whole word lies in the word already. Some here may have read that wonderful story of George Eliot's, 'Daniel Deronda,' and remember the marvelous character in it, Mordecai, who, by the mysticism of his mind, is represented as having gone back. He became possessed with the idea that he was a bridge over which the whole world was passing; he felt the feet trampling over his life, and they weighed him down with agony. Never was Mordecai so little of the madman as when he possessed that thought. Whether we realize it or not, the idea is true. Every one is a bridge for the whole world. The world would not have been the same if you had not lived, and what is that but saying you are a means of transport for the generations? Therefore it is of the more value that some are labeled, 'Condemned already;' to hear a voice warning us back from the gilded parapet, from the painted structure, from the gaudy edifice; for the frail planks are ready to fall into the mighty cauldron, seething below. Stand back until the rotten materials are renewed and welded together." — *G. Matheson, D. D.*

Every One That Doeth Evil Hateth the Light. — Turn over a slab of stone or rotting wood, and you will see thousand of insects that flee in every direction to escape the light and who would soon perish beneath the direct rays of the sun. Place the slab upon the green sward, and in a few days the grass and flowers beneath will turn yellow as if to die.

22. ¶ After these things came Jesus and his disciples into the land of Judea; and then he tarried with them, and baptized.

23. ¶ And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.

25. ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27. John answered and said, A man can receive nothing, except it be given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I *must* decrease.

The Furies. — "The Greeks gave to the Erinyes, the Furies of the Romans, the name 'Eumenides' (The Well-disposed Ones). It is a puzzle to explain why the Greeks should have given this name to the 'Erinyes' (Furies), depicted as terrible avengers of crime, armed with scourges, and with serpents entwined in their hair. The new Dictionary of Classical Literature and Antiquities gives us the traditional explanation of this as a euphemism, bestowed on these tremendous avengers when they ceased from tormenting Orestes, upon his acquittal by the Areopagus of the crime of matricide. It also tells us that the Greeks took the word Erinys to be derived from one or other of various words signifying to pursue or be angry. That the Rev. G. W. Cox, a disciple of Professor Max Müller, has given in his Comparative Mythology something more substantial than these old guesses we are quite convinced, though well aware how Professor Whitney has chaffed him for some extravagances. Erinys is the Greek form of the Sanskrit Saranyû, a name given to the dawn-goddess Ushas, and descriptive of the light creeping up the sky. It is in the thought of the graciousness of the dawn that the name of the Erinys, the Well-disposed, originated. But there is nothing so dreaded by the guilty as the light which exposes him. Hence the transformation of the Sanskrit dawn-goddess into the Greek conception of the Erinys, as hunting the criminal to the death." — *Review of the "Dictionary of Classical Literature."*

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29. He That Hath the Bride, etc. — "In the marriage customs of the East is an explanation of this verse, as given in Dr. Trumbull's

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath set to his seal that God is true.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

A. D. 27.
Summer and Autumn.
FIRST YEAR. YEAR OF BEGINNINGS.
JUDEA.
Jesus and John. Disciples of Jesus Begin to Baptise.

Studies in Oriental Social Life, pp. 60–63. It is toward the close of the long ceremonials and processions that the bridegroom, escorted to the door of his bride's apartments, enters and is permitted to lift the veil of her who became his wife by betrothal. It is perhaps the first time that either has seen the other's face. All the possibilities of a lifetime center then in a single look. If the Oriental bridegroom is satisfied with his bride, when her veil has been lifted, he goes to the outer door of her room and announces his hearty ratification of the match that has been made for him by his representatives. This announcement is immediately taken up by the women who are waiting outside, and their cries of joy send the knowledge of it to watchful listeners far and near. Among those whose hearts are thrilled with gladness by the welcome intelligence that the bridegroom is made happy in the possession of his bride, no one can be more keenly grateful than 'the friend of the bridegroom,' who has conducted the negotiations which led to this event. 'His joy is fulfilled.' 'He must increase, but I must decrease.' The friend of the bridegroom has no longer a mission when the bridegroom's true mission is entered upon. John's work was done when the work of Jesus was begun." — *H. C. Trumbull.*

My Triumph. —

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail to win.
What matter, I or they?
Mine or another's day,
So the right word be said,
And life the sweeter made?"
— *Whittier.*

34. Giveth Not His Spirit by Measure (see on 1:16). — "The philosophic Hamerton tells us the story of a woman who worked in a

cotton factory in one of the great manufacturing towns in Lancashire, and who, in an excursion, went for the first time to the coast. When she caught the earliest glimpse of the Irish Sea, the expanse lying out before her eyes looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory, 'At last, here comes something there is enough of!' Those who come to the boundless abundance of the Gospel, who look out on the wide, fathomless sea of infinite love, may say, with a thousand fold more emphasis and delight, *'At last, here comes something there is enough of!'*

"Enough of Something."

'Enough for each, enough for all,
Enough forevermore.'" — *C. S. Robinson, LL. D.*

CHAPTER IV.

THE WATER OF LIFE.

1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2. (Though Jesus himself baptized not, but his disciples,)
3. He left Judea, and departed again into Galilee.
4. And he must needs go through Samaria.

A. D. 27.
December.
CLOSE OF THE FIRST YEAR. THE YEAR OF BEGINNINGS.
Discourse with the Woman of Samaria.

4. HE MUST NEEDS GO THROUGH SAMARIA. — It is interesting to note how many and how great things come into our lives incidentally and aside from the direct purpose we are pursuing, just as this whole chapter with its teachings was, in God's providence, an incident in a simple and necessary journey. See what has grown out of Livingstone's explorations, and Stanley's search for him. See what has grown out of Columbus' effort to find a shorter passage to India. Many of our best inventions were the incidental result of a search for other things. Many most useful and helpful things are by products, as for instance in the case of petroleum.

JESUS BEING WEARIED WITH HIS JOURNEY. — "There is a certain comfort in knowing that Jesus was weary, that He grew tired as His work pressed Him, that He felt the need of rest and longed for it. It sometimes seems as if we ought to feel stronger than we do, and as if we were to blame for not being able to bear up without giving way to weariness. But if Jesus felt weariness in His life-work, and yielded to it without sinning, we also are entitled to be tired and to take rest, as a part of our likeness to Christ." — *H. C. Trumbull.*

WEARY IN, NOT WEARY OF — George Whitefield, as he was going out to preach in Exeter, N. H , the sermon which proved his last, being "more fit to go to bed than to preach," looked up and said, "Lord Jesus, I am weary *in* Thy work, but not weary *of* it. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die."

THE QUALITY OF THE WATER IN JACOB'S WELL. — "The question why the woman of Samaria should have gone to such a distance as Jacob's well when a copious fountain gushed forth from the mountain side close by, does not present any difficulties to any one familiar with the locality and the people. The waters of Jacob's well have a great local reputation for purity and flavor amongst the natives of El-Askar and Nablus. The excellence of various supplies of water and their respective qualities are a favorite topic of conversation with Easterns, and in a hot climate, and where other beverages are almost unknown, it is not surprising to find that the natives are great connoisseurs as to the quality of water. Pure water is the universal beverage, in Mohammedan districts at any rate, coffee, lemonade, etc., being reserved solely for guests and special occasions. The people, therefore, as we should expect, have a keen appreciation of the various qualities of different waters, to a degree which we can scarcely realize in more favored climes.

"The numerous springs of water at Nablus are, from the nature of the soil, mostly of very *hard* water, very '*heavy*,' as the natives express it. They not unjustly attribute many of their complaints to this cause, and speak with longing of the 'light' waters of Gaza and various other places.

"Now Jacob's well has a reputation amongst them of containing cool, palatable, and refreshing water, free from the deleterious qualities of their other supplies of water. Frequently I have been told that after eating a hearty meal (and a hearty meal with them is something appalling!) a good draught of water from this particular well will disperse the feeling of abnormal fulness in a remarkably short space of time, and, moreover, make one ready for another good meal in an incredibly short space of time.

"The copious fountain at El-Askar gushes forth from the very bowels of rocky (limestone) Mount Ebal, and is therefore of particularly hard ('heavy') water. The woman, would, therefore, gladly take her jar to this celebrated well for a supply of drinking water.

"Although thirty feet and more of rubbish has found its way into Jacob's well, the supply of water even now lasts till the month of May, most years, or even later. The source of supply to this well has not yet been accurately ascertained, but it is doubtless greatly due to percolation and rainfall. The latter may account partly for some of its special qualities as to 'lightness' (softness).

"It is not uncommon in the east to send to a great distance for a supply of drinking water, as you may know, especially by those who can afford to do so. The woman of Samaria may, if poor, have been hired to convey the water for some richer person. When at Nablus I used to send to a certain spring some miles or so from my house for drinking

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus, therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

A. D. 27.
December.
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water, and soon quite a regular little cavalcade repaired to this spring every morning and evening to supply the richer families with water which the English doctors recommended! Bishop Blyth, of Jerusalem, sends three miles from Jerusalem, to Ain Karim, for his water supply."— *Dr. Henry Baily, of the Church Missionary Society at Nablus. Quarterly statement Palestine exploration fund.*

Sat Thus on the Well. — As God has made the world full of streams to satisfy our bodily thirst, so He has made it full of springs to satisfy our natural longings and desires. And by every fountain of earthly good Jesus still sits, pointing men to the higher and better things of which it is a hint and a type. By earthly pleasure He would point to heavenly and spiritual joy; by earthly riches He would teach us of treasures in heaven; by earthly love He would point to heavenly love; by earthly desires to heavenly desires; by earthly activity and business to zeal and earnestness in the kingdom of God.

Jabob's Well a Type. — Jacob's well was originally considerably more than 100 feet in depth, with living water at the bottom. Maundrell in 1697 reports it as then 105 feet deep with 15 feet of water. Later measurements, by Dr. Wilson, in 1848; by Capt. S. Anderson, R. E., in 1866, and Lieut. Conder, in 1875, make it 75 feet deep, and usually no water appears on the surface in the summer; because the well has been filled in with an accumulation of rubbish and stones.

Capt. Anderson, who was let down into the well by a rope, with great difficulty, found "a little pitcher lying at the bottom unbroken, and this was an evidence of there being water in the well at some seasons, as the pitcher would have been broken had it fallen upon the stones." He says: "It is probable that the well was very much deeper in ancient times, for in ten years it had decreased ten feet in depth. Every one visiting the well throws stones down for the satisfaction of hearing them strike the bottom, and in this way, as well as from the *débris* of the ruined church built over the well during the fourth century, it has become filled up to probably more than a half of its original depth."

7. There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

This well was a type of the Samaritan religion. Originally they had the living water of the five books of Moses, and drank from them as Jacob and his sons did from the water of the Shechem well. But the water became stagnant. They never went beyond Moses, and tasted of the fresher waters of the prophets. The well became filled up with forms, and prejudices, and the mere outward letter of the law, till the pure waters were largely covered up.

Is there not the same danger for us to-day?

7, 8. A Little School. — Jesus was the teacher. He had one scholar, a disreputable women of voluble tongue, a very unlikely scholar. But Jesus taught as faithfully, as freely, with as large and glorious truth, as if He were speaking to a multitude. He taught in a conversational manner. "The Fourth Gospel may be called the Gospel of the Conversations." He adapted His teaching to His hearers. Compare and contrast His method, and the truth He presented to this woman, with the conversation with Nicodemus. He was successful, for He gained His scholar; and she brought other scholars to His teaching.

Give Me To Drink. A Truce. — "Among us even an enemy might ask or receive a drink of water without fear of compromising himself or his opponent; but not so in the East. There the giving and receiving of a drink of water is the seeking and the making of a covenant of hospitality, with all that the covenant implies. It is not, indeed, like a covenant of blood, or a covenant of salt—indissoluble; but it is like a covenant of bread-sharing, which makes a truce, for the time being, of the deadliest enemies. Aboolfeda tells, for example, of the different receptions awarded by Saladeen to the king of the Franks on the one hand, and to Prince Arnald of Caracca on the other, when the two Christian leaders were received in his tent by the victorious Saracen after the battle of Hatteen. Saladeen seated the Christian king by his side, and gave him drink cooled with snow. When the king, having tasted it, offered it also to Prince Arnald, Saladeen protested, saying, "This wretch shall not drink of the water with my permission; in which there would be safety to him;" and then, rising up, he smote off the head of the prince with his own sword. Over against this we are

Saladeen and the Drink of Water.

Harmozan Drinks in the Presence of Omar.

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told that when Harmozan, a Persian ruler, surrendered to the Khaleef Omar, the successor of Aboo Bekr, and was brought a prisoner into the presence of his captor, he asked at once for a drink. Omar asked him if he were thirsty. "No," he said; "I only wish to drink in your presence, so that I may be sure of my life." He was assured that he might rest perfectly secure; and that assurance was kept." -- *H. C. Trumbull, D. D.*

THE WISE APPROACH. — Jesus' request was an act of the nicest tact. "He asks a favor and puts Himself under an obligation. No line of proceeding, it is well known to all wise people, would be more likely to conciliate the woman's feelings towards Him, or to make her willing to hear His teaching." — *Bp. J. C. Ryle.*

So in Ecclesiastes, we are told that the Wise Preacher sought to find out acceptable words, words of delight, like "the words of grace" which Jesus spoke (Luke iv.: 22).

We are reminded of the words of Lucretius:

"Nam veluti pueris absinthia tetra medentes,
Cum dare conantur, prius oras pocula circum
Contingunt mellis dulci, flavoque liquore,
Ut puerorum ætas improvida ludificetur
Labrorum tenus, interea perpotet amarum
Absinthî laticem, deceptaque non capiatur,
Sed potius tali pacto recreata valescat."

Attracting to the Truth.

"As those who heal the body, when they seek
To give to children wormwood's nauseous juice,
First smear the cup's rim with sweet golden honey,
That infant's thoughtless age may be beguiled
Just to the margin's edge, and so may drink
The wormwood's bitter draught, beguiled, not tricked,
But rather gain thereby in strength and health."

De. Rer. Nat. iv. 11–17. -- *Cambridge Bible on Ecclesiastes.*

THE STAR OF BETHLEHEM MIRRORED IN THE WELL. -- Jesus used the common, everyday, natural objects as a means of illustrating and teaching spiritual and eternal truths. "There is a beautiful tradition regarding the well of the Wise Men between Jerusalem and Bethlehem — that

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

when the Eastern Magi had at one time lost the guidance of the Mystic Star, while stooping over this fountain, they saw it once more reflected in its waters; forthwith it guided them to the place where the young child was — when they saw the star they rejoiced with exceeding great joy." — *J. R. MacDuff. D. D.* So this woman found the star of Bethlehem mirrored in the well at Sychar, and it became to her a fountain of salvation, a transfigured well ever after.

Finding the Best Things in the Course of Daily Duties. — "Like the Wise Woman of Medina, this Samaritan woman found the Lord, while she was engaged in her common everyday work, of drawing water for the laborers in the field. 'It is the devil that meets us when we are idle.' The angel of the Lord appeared to the shepherds while they were keeping watch over their flocks by night; Matthew was called at the receipt of custom; Peter and Andrew were fishing; James and John were mending their net. Elisha was plowing when Elijah cast his mantle upon him, and said, 'Follow me.' Saul was seeking his father's asses, when he met with Samuel, who anointed him king over Israel." — *Wm. Jay, D. D.*

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9. The Jews Have no Dealings With the Samaritans socially, and in friendly intercourse. This separation was all the more intense because they had so much in common. People in the same family and near neighbors quarrel in cases when there would be no contention if they were not so nearly related. The rivalry between business men is far the greatest between those in the same business. Churches that are nearly alike often contend together more earnestly than those which are their antipodes in faith and forms.

Jesus Breaking Down Prejudice. — It would not be easy to find in modern times a more difficult position as to race, social conditions, and religious intolerance than that which Jesus held at this time. He wished to gain the Jews to his cause, and yet to converse with this woman and with the Samaritans would excite their prejudices against

Him. But He went straight forward in the path of duty, leaving the consequences with God. The greater the mind, the nobler the character, the more assured the position, the less power there is in prejudice.

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PREJUDICE. — We often look at men not as through a clear glass, but as through a colored glass, or as reflected in one of those mirrors which distort every feature.

> "The difference is as great between
> The optics seeing as the objects seen.
> All manners take a tincture from our own,
> Or come discolored through our passions shown."—*Pope.*

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10. IF THOU KNEWEST. — "A ship, after long buffetings with the storm, driven hither and thither, and making no port, was without water; and its crew, fainting with thirst, hailed a passing vessel with the cry, 'Water, water!' The answer came back, 'Let down your buckets; you are surrounded with fresh water.' They were off the coast of Brazil, in the outflow of the Amazon, which pushes its tide of living waters away out into the Atlantic a hundred miles." — *Sunday-School Times.* "So we, sur- rounded on all hands by God and upheld by Him, and living in Him, yet do not know it, and refrain from dipping our buckets and drawing out of His life-giving fulness. We pass all our life alongside of that which would make all eternity different to us, and yet, for lack of knowledge, for lack of consideration, for lack often of one hour's serious, heart-searching thought, the thin veil continues to hide from us our true and lasting blessedness." — *Dods.*

Ship at the Mouth of the Amazon.

"A lady, examining one of Turner's pictures, remarked: 'But, Mr. T., I do not see these things in nature.' 'Madam,' replied the artist, with pardonable *naïveté*, 'don't you wish you did?' She had not the trained capacity to see, but the possibility was doubtless in her."

10, 14. LIVING WATER. A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE. — "Life! Life! Eternal life!" was the cry of Christian as he ran from his home in the city of Destruction with his fingers in his ears, refusing to look behind him.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

It is impossible to fancy what is meant by the Tree of Life (in Genesis). Like the fabled tree of the Persians, or like that of India, it may have yielded the food and drink of immortality. — *Geikie.*

THIRSTS OF THE SOUL. — Every person has certain great thirsts of the soul. He is full of wants, of longings, of desires. He needs love, forgiveness, immortal life, the friendship of God, holiness, happiness, knowledge, usefulness, heaven, a larger sphere, and broader life. The larger the soul, the more and greater are its thirsts. Civilization, progress, goodness always increase the thirsts of the soul. The number and quality of these thirsts are the measure of the man.

The greatness of any being is measured (1) by the number of his desires and thirsts; (2) by their quality; (3) by their capacity, intensity.

All growth of the soul is by means of these thirsts and their satisfaction. It is a sickly soul that has no appetite.

Heaven is not the quiet of "Nirvana," but larger vision, more and purer desires to be satisfied. You can not be satisfied without the *desires.* Every time we thirst after righteousness, and the thirst is satisfied, we have a larger vision of what righteousness is, a more heavenly thirst, and a larger, fuller, sweeter satisfaction.

LIBRARY. — Compare the discussion between Socrates and Callicles in Plato's *Gorgias*, 494.

"*Socrates:* The life, then, of which you are now speaking is not that of a dead man, or of a stone, but of a cormorant; you mean that he is to be hungering and eating?

"*Callicles:* Yes.

"*Socrates:* And he is to be thirsting and drinking?

"*Callicles:* Yes, that is what I mean; he is to have all his desires about him, and to be able to live happily in the gratification of them."

THIS WORLD CAN NEVER SATISFY THE SOUL. — Its ambitions, its thirsts after wealth, power, pleasures, are never satisfied by what this

world can give. Much less can this world satisfy the spiritual thirsts of the soul.

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"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

"Traverse the desert, and then you can tell
What treasures exists in the cold, deep well.
Sink in despair on the red, parched earth,
And then you may reckon what water is worth.
The gnawing of hunger's worm is past,
But fiery thirst lives on to the last."— *Eliza Cook.*

Seeking satisfaction in this world is like trying to quench the thirst by drinking the salt waters of the sea. The more we drink, the thirstier we are.

It is like a mirage, appearing water while it is a desert.

Examples. — *Solomon* tried all that the world can give, and under the most favorable circumstances, yet found all to be vanity and vexation of spirit; *Byron*, with rank and wealth, and all manner of pleasure, failed of content and happiness, says:

"Count o'er the joys thine eyes have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be."

Alexander conquered the world, but it did not satisfy his soul; and, if he could have conquered all the worlds that stud the heavens, he would still have wept for more. For God has not created a single human soul so small and poor that all the material universe can fill it. All literature is full of expressions of the failure of worldly things to satisfy the soul.

Thirst in a Russian Mine. — There is a Russian story of one who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless.

LIBRARY. — Johnson's *Rasselas* describes one who in the happy valley was so discontented that he with great difficulty climbed over the mountains and escaped.

Wm. Watson's *Poem, The Eloping Angels,* suggests a somewhat similar idea.

"They have spent their lives in heaping up colossal piles of treasure, which stand, at the end, like the pyramids in the desert sands, holding only the dust of kings." — *H. W. Beecher.*

"Earthly desires obtain temporary satisfaction, and then resume their sway. Our whole life is made up of intermittent desires and partial satisfaction, of passion and satiation, of *ennui* and then of some new longing. This flow and ebb, ebb and flow, of desire belong to the very nature of human appetite. More than that, human desire is never really satiated." — *Pulpit Commentary.*

THE UNSATISFYING NATURE OF WORLDLY THINGS. — As a cup of pleasant wine offered to a condemned man on the way to his execution ; as the feast of him who sat under a naked sword hanging perpendicularly over his head by a slender thread ; as Adam's forbidden fruit, seconded by a flaming sword ; as Belshazzar's dainties overlooked by a handwriting against the wall ; such are all the delights of the world.

"An Asiatic traveler tells us that one day he found the bodies of two men laid upon the desert sand beside the carcass of a camel. They had evidently died from thirst, and yet around their waist was a large store of jewels of different kinds which they had doubtless been crossing the desert to sell in the markets of Persia." — *Hurlbut's Notes.*

THE LIVING WATER JESUS GIVES. — Jesus Christ by the living waters He gives, satisfies every thirst of the soul. As many sided as man is, so many sided is the religion of Jesus. As He has made music for the ear, light and beauty for the eye, water for thirst, food for hunger, so He has something to meet every want and satisfy every thirst of man. Even the wants of our physical nature are not perfectly satisfied except through Him. Our food is not perfect unless we eat and drink to the glory of God, and have with it not only "the feast of reason and flow of soul," but the flow of gratitude and love. Our natural wants must be transfigured to be perfect. He transforms the whole life, and makes the desert to blossom like the rose.

Christ does not give us a cup of water which we can drink up and the contents be exhausted, but a fountain of water in our own souls, ever flowing, ever fresh, inexhaustible. This is what completes the gift and makes it perfect. It is not a cistern, but a fountain. It is not outside; it is within us.

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REFERENCE. — See on vii : 37.

INEXHAUSTIBLE WATERS. — The living waters are inexhaustible because there is no limit to the sources of supply, just as the fountains and springs are filled from the limitless ocean, by means of God's "cloud chariots."

A CONTRAST. — "A parable tells us of a man shut up in a fortress and obliged to draw water from a reservoir which he may not see, but into which no fresh stream is ever poured. The diminution increases daily; how would he feel each time of drawing water? Life is a fortress, man is a prisoner. He draws his supplies from a fountain fed by invisible pipes, but the reservoir is being exhausted. We had life yesterday; we have it to-day: but we shall not have it on some day that is to come." — *Foster's Essays.*

A Parable of Life.

A LAW OF HYDROSTATICS. — "Water, by a well-known law of hydrostatics, never rises above its own level; and so the best of earthly joys and rills of pleasure, can rise no higher than earth; they begin and terminate here. But the living water with which Christ fills the soul, springing from heaven, conducts to heaven again. Flowing from the Infinite — flowing from the throne of God and of the Lamb, from the city of the crystal sea — it elevates to the Infinite. It finds its level in the river of the water of life which flows in the midst of the celestial paradise. And just as on earth, so long as our mighty lake reservoirs are full of water and the channel unimpeded, the marble fountain in street or garden sends up, on the gravitation principle, its crystal jets in unfailing constancy; so (with reverence we say it) never shall these fountains of peace and joy and reconciliation and hope cease in the heart of the believer until the mighty reservoirs of Deity are exhausted; in other words, until God himself ceases to be God. Everlasting life is their source, and everlasting life is their magnificent duration." — *J. R. Macduff.*

THE WELL OF JACOB AND THE WELL OF NAZARETH. — "The Saviour's illustration may appear more significant by reference to two sources of

supply, open and plentiful in His day. That by which He sat — Jacob's well — must have collected chiefly surface water, and was therefore largely dependent on changing conditions. It is empty now; the thirsty traveler may wait in vain for any one coming to draw. If he let down his pitcher into the dark depths, it will only be broken in pieces on the stones at the bottom. The other is the spring to which the youthful Jesus must often have gone with His mother, at the base of the northern slopes in Nazareth. From its cool, deep source in the heart of the hills, through all the intervening centuries, it has bubbled up; and it is pouring forth its fresh sparkling stream to day, the life of the city, the fertility of the vale. Many are the cisterns and wells, broken and dry; the *living* water alone remains when all other sources have failed." — *Rev. William Ewing in S. S. Times.*

Library. — French's *Poems*, "Chidher's Well," "which bestows on whoever drinks it eternal beauty, youth and wisdom."

Suggestive Illustrations on Matthew, v : 6.

The Well is Deep, down into the very secret places of the earth. God's spiritual wells are deep. They reach down into the very depths of His nature and His providence. We must often go deep in order to obtain the best results of the living water.

"There used to be a well near here with good water, but it was neglected. Some rubbish got in, then part of the surrounding soil, and as it was not cleared out at once it got worse, till it is as you see it, quite choked up. I wonder if there is any water at the bottom?" "How much this old well is like some Christians," thought I, "the divine life is 'a well of water,' but are there not many supposed to be Christians as to whom we wonder if there is any water at the bottom?" — *Christian Age.*

Rubbish in the Well.

Sir, Give Me This Water. —

"Life is full of broken measures,
Objects unattained;
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained.

"Every soul has aspiration
Still unsatisfied;

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

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Memories that wake vibration
Of the heart in quick pulsation,
At the gifts denied.

"We are better for the longing,
Stronger for the pain:
Souls at ease are nature wronging;—
Through the harrowed soul come thronging
Seeds, in sun and rain!

"Broken measures, fine completeness
In the perfect whole:
Life is but a day in fleetness;
Richer in all strength and sweetness,
Grows the striving soul."

THE CISTERN AND THE WELL represent two methods of giving,—by a definite quantity, as money can be given, or by a living fountain, as character, strength, health. These two different methods of giving can be seen in many things. It is one thing to impart to another the contents of a certain book, another to give him an education by which he can learn any book. It is one thing to teach a scholar a single tune, it is another to give him the musical culture and taste by which he can play any music. It is one thing to let another see by the light of your lamp, it is another to light his own lamp, in which case the supply is inexhaustible (apply Jer. 2 : 13).

THE INEXHAUSTIBLE SUPPLY. — In the Norse legends Thor (after whom our Thursday, Thor's day, was named) was tested as to his great powers in various ways. At one time a drinking-horn was given him to drain, but it continued always full. He learned afterwards that it was connected with the ocean, and he could not drink it dry till he had drained the whole ocean. So the living waters which Jesus Christ gives us can never be exhausted, for they have their supply in the limitless nature of God.

REFERENCE. — See xiv : 2.

THE FOUNTAIN OF ETERNAL YOUTH. — (The story of Poncé de Léon and his search for the fountain of immortal youth has been beautifully

described by Hezekiah Butterworth, of the *Youth's Companion*, Boston, in a poem read at an authors' reading :

" There came to old Poncé, the sailor,
Some Indian sages who told
Of a region so bright that the waters
Were sprinkled with islands of gold.
And they added, ' There Bimini rises,
A fair land of grottoes and bowers,
And a wonderful fountain of healing
Upsprings from its gardens of flowers.
That fountain gives life to the dying,
And youth to the aged restores ;
They flourish in beauty eternal
Who sail from those life-giving shores.'
Then answered old Poncé, the sailor :
'I am withered and wrinkled and old,
I would rather discover that fountain
Than a country of diamonds and gold.'"

With a cheerful heart the old sailor started on his voyage, and came to Florida, which he so named from its verdure and flowers. But his search was vain, and he returned home. But —

" Still he thirsted in dreams for the fountain —
The beautiful fountain of youth."

" One day the old sailor lay dying
On the shores of a tropical isle,
And his heart was rekindled with rapture,
And his face lighted up with a smile.
The Azores arose in his dreaming,
Antilles with their sun-fruited trees,
Fair Florida's calm Easter morning,
In the light of the opaline seas,
And as there in his dreaming uplifted
The widening horizons of old,
There broke on his wondering vision
The city of jasper and gold.
'Thank the Lord!' said old Poncé the, sailor,
'Thank the Lord for the light of the truth,
I am now approaching the fountain,
The beautiful Fountain of Youth,
Still, still the horizons are rising,
The waves of a wider sea roll,

And all the bright hopes I have cherished
Await the far voyage of my soul.'

The cabin was silent ; at twilight

* * * *

His soul had gone forth to discover
The beautiful Fountain of Youth.

And so methinks it is ever,
As the wide waves of destiny roll,
There are fountains of life for all visions
In the infinite voyage of the soul.
And though our fair Floridas vanish,
And the forms of bright visions depart,
Yet, some day, each soul will discover
All fountains that spring from the heart.
No noble dreams ever will perish.
No high aim shall miss its reward,
For every true hope that we cherish
Is an iris of promise from God!"

— *Hezekiah Butterworth.*

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LIBRARY. — Whittier : *Poems*, "The Well of Loch Maree," referring to the description in Pennant's *Voyage to the Hebrides.*

MY CUP RUNNETH OVER. — (1) Men are cups, capable of holding great and blessed things. Each desire, each possibility is like a cup. (2) God is the *cup filler.* (3) There are *empty cups*, so full of the world, as the bottom of Jacob's well with stones and rubbish, that there is no room for the living water. (4) Full cups, overflowing with the water of life. — From *Sermon by Rev. G. G. Phipps.*

THE BELLS OF IS. — One of the most popular legends of Brittany is that relating to an imaginary town called Is (pronounced *Iss*), which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of this imaginary city, and the fishermen have many strange tales to tell of it.

According to them the tips of the spires of the churches may be seen in the hollow of the waves when the sea is rough, while during a calm the music of their bells ringing out the hymn appropriate to the day rises above the waters.

Similarly, as it has always seemed to me, amid the submerged masses, deep down at the bottom of the ocean of human life, there are

16. Jesus saith unto her, Go, call thy husband, and come hither.
17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
19. The woman saith unto him, Sir, I perceive that thou art a prophet.
20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

yearnings and desires for a better life, that ring sadly and perpetually. It has been the aim of my life to listen for these, and where I have detected them, to present the only answer — the love of God in Jesus Christ our Lord. — *F. B. Meyer. Preface to his book The Bells of Is.*

LIBRARY. — Compare De Quincy's description of the sunken island of Savannah la Mar, in his *Opium Eater.*

TWO PHILOSOPHIES OF LIFE. — There are two worldly philosophies of life, (1) that of Solomon in Ecclesiastes, of the Persian poet Omar Khayyám in the *Rubáiyát*, the Epicurean, "Let us eat and drink, for to-morrow we die;" and (2) that of the Buddhist Nirvana, interpreted in Arnold's *Light of Asia*, which kills the "soul-thirst," the "mother of desire," by "constraining passions till they die famished, in a blessed, sinless, stirless rest." "Over against these two philosophies, the one of which seeks to satisfy desire, the other of which seeks to kill it, Christ puts the mystic teaching of His parable to the woman of Samaria. The secret of happiness is, and always must be, not something apart from the soul, but something within it — a true spontaneous life springing up within. Happiness is not to be found by getting what we want; happiness is not to be found by tearing from the soul the mother of desire, and ceasing to have wants. Character is happiness. We are happy when we have resource within ourselves; when in us there is a fountain of love, joy, peace, long-suffering, goodness, faith, meekness, self-control, springing up spontaneously into eternal life." — *Lyman Abbott.*

16–18. AWAKENING THIRST. — "In prompt response to her faith, Jesus says, 'Go, call thy husband, and come hither.' The water which He means to give cannot be given before thirst for it is awakened. And in order to awaken her thirst He turns her back upon the shameful wretchedness of her life, that she may forget the water of Jacob's well in thirst for relief from shame and misery. In requiring her thus to face the facts of her guilty life, in encouraging her to bring clear before

22. Ye worship ye know not what: we know what we worship, for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24. God *is* a spirit: and they that worship him must worship *him* in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am *he*.

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Him all her sinful entanglements, He responds to her request, and gives her the first draught of living water." — *Dods.*

Jesus kindly shows the woman her sinful character, convinces her of sin, in order that she may feel her need, and then seek for the waters of eternal life. This convincing of sin and need as a preparation for further light and life is illustrated everywhere. No one will seek a physician unless he feels sick, or take food unless hungry, or read good books without a thirst for knowledge.

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21. NEITHER IN THIS MOUNTAIN, NOR YET IN JERUSALEM. —

> " Jesus, where'er Thy people meet,
> There they behold Thy mercy-seat;
> Where'er they seek Thee thou art found,
> And every spot is hallowed ground ! "

Sir Matthew Hale found that prayer gave a " tincture of devotion " to all secular employments; that " it was a Christian chemistry, converting those acts which are materially natural and civil into acts truly and formally religious." He discovered in habitual devotion what Herbert calls " the elixir " of life.

> " This is the famous stone
> That turneth all to gold;
> For that which God doth touch and own
> Cannot for less be told." — *Dr. Stoughton.*

LIBRARY. — Whittier's *Poems*, " The Chapel of the Hermits." —

> Henceforth my heart shall sigh no more
> For olden time and holier shore;
> God's love and blessing, then and there,
> Are now and here and everywhere.

22. Ye Worship Ye Know Not What. — "We have read of a lady missionary in India who on visiting a certain town found the place smitten with cholera. She gave to some of the patients a specific for cholera, and ordered further supplies of the medicine for other sufferers. On her return she was delighted, on meeting the chief man of the place, to hear him say, 'We have been so much benefited by your medicine that we have decided to accept also your God.' To prove the reality of what he said, he led her into their temple, where she saw the empty bottles arranged in order on a shelf; and immediately the whole company of natives prostrated themselves upon the floor in worship to the bottles as a god. It is quite possible that very Christian people may sometimes fall into an analogous idolatry. An excessive reverence or admiration for certain formulas of worship, capable of conveying a true blessing when the worship is really in the Spirit, but useless as empty medicine bottles when the Spirit is lacking, may not be so remote in character from the worship of empty bottles." —*Rev. D. Berger, D. D.*

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24. In Spirit and in Truth (ἐν πνεύματι καὶ ἀληθείᾳ). — "*Spirit* (πνεῦμα) is the highest, deepest, noblest part of our humanity, the point of contact between God and man (Rom. i. 9); while *soul* (ψυχή) is the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity as well as with the spiritual element, and being thus the mediating element between the spirit and the body. The phrase *in spirit and in truth* describes the two essential characteristics of true worship: *in spirit*, as distinguished from place or form or other sensual imitations (ver. 21); *in truth*, as distinguished from the false conceptions resulting from imperfect knowledge (ver 22)." — *M. R. Vincent.*

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27. His Disciples Marveled that he Talked with the Woman. — "Let us not fall into the mistake of the disciples, and judge men good enough to buy and sell with, but quite alien to the matters of the kingdom."

"There is a day in spring
When under all the earth the secret germs
Begin to stir and glow before they bud,
The wealth and festal pomps of midsummer
Lie in the heart of that inglorious hour
Which no man names with blessing, tho' its work
Is bless'd by all the world. Such days there are
In the slow story of the growth of souls."

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28. The woman then left her waterpot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?

30. Then they went out of the city, and came unto him.

31. ¶ In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

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Discovery of the African Diamond Mines. — "I have heard that one of the diamond fields of South Africa was discovered in this wise. A traveler, one day, entered the valley and drew near to a settler's door, at which a boy was amusing himself by throwing stones. One of these stones fell at the stranger's feet, who picked it up, and was in the act of laughingly returning it, when something flashed from it which stopped his hand and made his heart beat fast. It was a diamond. The child was playing with it as a common stone; the peasant's foot had spurned it; the cart wheel had crushed it, till the man who knew saw it and recognized its value.

"The story often comes to my mind when I am thinking of the soul. Was it not the same careless treatment the soul was receiving when Jesus arrived in the world and discovered it. . . . In every child of Adam He perceived the diamond. The rags of the beggar could not hide it from His eyes nor the black skin of the savage, nor even the crimes of the evil doer."— *James Stalker* in *Imago Christi.*

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29. Come, See. — Christians desire others to be Christians, only better and happier Christians than themselves, — like them "except these bonds "of remaining sins and imperfections.

The Ship of Humanity. — Dr. Oliver Wendell Holmes once compared the world to a ship loaded with humanity, and sinking in the waves; while the evangelical church people had got out of it into their little boats, and were singing with all their might "We are safe," as they rowed lustily to the shore. But that is no true picture of the true church,

35. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

whose shout is not only "We are safe," but "Here is the way of safety for all; come and let us row you to the shore."

REFERENCE. — See on Chapter I : 35.

LIBRARY. — E. E. Hale's *Ten Times One is Ten.*

THE EXPANSIVE POWER OF CHRISTIANITY. — "The work of the Spirit of God in the heart is not a fiction, not a form, but a life. To use the simile of this narrative, it is a fountain not only 'springing up' (bubbling up), but overflowing its cistern, and the superfluous supply going forth to gladden other waste places. Not the mass of stagnant water without outlet, but the clear, sparkling lake, discharging its rush of living streams which sing their joyous way along the contiguous valleys, and make their course known by the thread of green, beautifying and fertilizing as they flow. Or, if we may employ another figure, let it be the stone thrown into the same still lake. The ripples formed are deepest in the centre. Christianity is deepest in the heart in which its truths have sunk; but its influence expands in ever-widening concentric circles, till the wavelets touch the shore. Religion, intensest in a man's own soul and life, should embrace family, household, kindred, neighborhood, country, until it knows no circumference but the world! Christianity breaks down all walls of narrow isolation, and proclaims the true brotherhood of the race. Selfishness closes the heart, shuts out from it the rains and dews and summer sunshine; but Christianity, or rather the great Sun of light, shines; the closed petals gradually unfold in the genial beams; and they keep not their fragrance to themselves, but waft it all around. Every such flower — the smallest that blushes unseen to the world — becomes a little censer swinging its incense-perfume in the silent air, or sending it far and wide by the passing breeze." — *J. R. Macduff, D. D.*

34. MY MEAT IS TO DO THE WILL. —

'This world is no blot for us nor blank,
It means intensely and means good —
To find its meaning is my meat and drink."— *Browning.*

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THE POWER OF THE MIND OVER THE BODY has continual illustration both in experience and in the observation of medical men. A new interest will often entirely remove weariness. Dr. Forbes Winslow says, "The physician is daily called upon in the exercise of his profession to witness the powerful effects of mental emotion upon the material fabric. He perceives that moral causes induce disease, destroy life, retard recovery. . . . Such influences are admitted to play an important part either for good or evil." — *Obscure Diseases of the Brain.* There is not a natural action in the body, whether voluntary or involuntary, that may not be influenced by the peculiar state of the mind at the time. — *Dr. John Hunter.* So spiritual work, Christian conversation, prayer meetings, may refresh and renew body as well as spirit.

THIS MEAT was the indwelling Spirit of God, sustaining grace. A faint type of it is afforded in earthly experiences by the strength which seems often to be imparted to even a feeble mother in the hour of her child's sickness, and which carries her through vigils which, but for her love, it would be impossible for her to sustain. Her work is not her food : her love and faith are her food, and sustain her for her work. No Christian can live by or on his work ; nor did Christ. — *Abbott.*

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35. WHITE ALREADY TO HARVEST. — "In Palestine neither all the sowing nor all the reaping of the fields is done at one and the same season. As soon as one crop is out of the ground another is prepared for. Ploughing and sowing follow close upon reaping and gleaning. Different crops require different lengths of time for their maturing ; and, as a consequence, the planting for one crop will sometimes be going on while another crop near it is almost ready for the harvest. As soon as the fields are cleared, in the midsummer or in the early autumn, the ground is ploughed, and the winter wheat or some other grain is sowed, in advance of the rainy season. Again, between the early and the latter rains of the springtime. there will be ploughing, and the sowing of barley or oats or lentils for a later crop. In the second week in April I saw on the Plain of the Cornfields, not far from Jacob's well, the grain already well ripened toward the harvest, while just southward of that region, and again, two days later, just northward of it, I saw ploughing and planting going on ; so that I might have been in

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

doubt, from my own observations, whether that were the time of seed-sowing or of harvest; and so it is likely to have been in the days of Jesus. It is obvious that there were within the eye sweep of Jesus and His disciples the signs of seed-sowing on the one hand and of ripening harvest on the other; and that it was by calling attention to these two processes of nature in so close proximity of time and space that Jesus taught the lesson He would have his disciples there receive. His disciples were shown that even while seed-sowing for one crop was going on in the natural world there might be also a making ready for an ingathering of former crops; so that sowing and reaping should go on together." — *H. C. Trumbull, LL. D.*

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36. Both Rejoice Together. — The foundations of the lighthouse deep down in the sea, and forever hidden from view, are as essential to the safety of the passing vessels, as is the lamp upon its top radiating light far over the waters. The early inventors of the rude machines which have been perfected by later men of genius were as essential to final success as those who perfected the inventions.

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42. Now We Believe, Etc. — "I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: *This has been plastered.*" — *Advocate of Holiness.*

The Better Foundation of Faith. — The same house is worth vastly more when on good foundations than when on poor foundations. Some

43. ¶ Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honor in his own country.

45. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

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houses in the Back Bay of Boston were found falling because they were built on poor foundations. They were almost unsalable. Put granite foundations under, and the houses are useful and valuable.

"Near the place where Christ talked with the Samaritan woman now stands a Baptist church, with a regular congregation of a hundred persons." — *Jewish Messenger.*

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44. No Honor in His Own Country. — "They had not discovered the greatness of this Galilean, although He had lived among them for thirty years; but no sooner do they hear that He has created a sensation in Jerusalem than they begin to be proud of Him. Every one has seen the same thing a hundred times. A lad who has been despised as almost half-witted in his native place goes up to London and makes a name for himself as poet, artist, or inventor, and when he returns to his village everybody claims him as cousin. Montaigne complained that in his own country he had to purchase publishers, whereas elsewhere publishers were anxious to purchase him. 'The farther off I am read from my own home,' he says, 'The better I am esteemed.'" — *Marcus Dods.*

No Man a Hero to His Valet. — The great Julius Cæsar, who "bestrode the narrow world like a Colossus," "notwithstanding his fiery energy and lightning-like swiftness of thought and act, was of a rather fragile make, and an almost feminine delicacy of texture." His friend Cassius had once saved him from drowning in the Tiber, and bore him on his shoulders,

> "As Eneas did from the flames of Troy, upon his shoulder
> The old Anchises bear;"

and had seen him in a fever, and heard him groan and cry, "Give me some drink, Titinius, like a sick girl."

" And that same eye whose bend doth awe the world
Did lose his lustre."

Even Cassius could not see the greatness which all the world has since seen, nor understand how Cæsar was so much greater than he ; but exclaimed :

" It doth amaze me,
A man of such a feeble temper should
So get the start of the majestic world,
And bear the palm alone."

How Cæsar Seemed to His Companions.

See the whole passage in Shakespeare's Julius Cæsar, Act I., Scene 2.

The proverb says truly that no man is a hero to his own servant. Not because he is not really a hero, but because heroism is an invisible spirit, and, when its symbols and pageantries are laid aside, it seems as if heroism were laid aside with them. When a hero or a saint is seen to eat and drink, live and dress, like an ordinary man, weak where some are strong, ignorant of some things that others know, it is almost impossible to look through these things and recognize the hero or saint.

Were Socrates to walk our streets as he walked those of Athens, with " his thick lips, snub nose, corpulent body, and personal ugliness," scolded by his wife at home, and walking in mean dress and bare feet in the public streets and workshops, " careless where or when or with whom he talked," how many of us would have recognized under this Thersites mask the features of a god, or have imagined that this man among the millions of his age would march down the centuries the foremost of them all ? No man in a cloud ever comprehended the cloud. Put it far away in the sunset sky, *then* you can see the cloud. Stand close against a mountain : you see stones and bushes and trees and soil and rocks, but you cannot see the mountain. Stand off, off in the distance ; there alone can you see the mountain.

Socrates.

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46. The Miracle on Behalf of the Nobleman's Son has been regarded by some semi-skeptical writers as another version of the miracle in behalf of The Centurion's Servant, Mat. 8 : 5–13, both belonging to Capernaum, and having some slight points of resemblance. How easily two different events that have many points of similarity might be confused by critics centuries after the events, may be illustrated by facts in a neighboring town. A number of years ago a maiden lady named

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Mary Ann Morse left to the town of Natick, Mass., for a public library, a sum of money amounting in the end to over $60,000. A third of a century later another Mrs. Mary Ann Morse left $150,000 to the same town for a hospital. One was a Morse by birth, the other by marriage. The Morses were not even related. And yet a critic a thousand years hence would be almost sure that these two events were but mistaken variations of the same event, so unlikely is the truth of the true account given above.

Mary Ann Morse Legacies.

Library. — "In Scott's *Old Mortality*, Lord Evandale discerns at once the extraordinary qualities of Henry Morton, which had escaped the notice of his kinsfolk and friends."

Consuelo, "advising Anzoleto to quit Venice, reminds him that no person is a prophet in his own country. This is a bad place for one who has been seen running about in rags, and where any one may come to you and say, 'I was his protector, I saw his hidden talent. It was I who recommended him and procured his advance.'"

Dr. O. W. Holmes declares that the opinion of relatives as to a man's power "are commonly of little value, not so much because they overrate their own flesh and blood, as some may suppose; as because, on the contrary, they are quite as likely to under-rate those whom they have have grown into the habit of considering like themselves."—*Jacox.*

Jacox's Secular Annotations, Series I, pp. 143-147, contains a number of other instances.

One of the old sophists tried to prove that it was impossible to walk. The philosopher with whom he was arguing did not attempt any refutation, but simply walked. So the best assurance of what Christ can and will do for us is what He has done. He has written all over the history of Christianity in letters of living light: *Jesus can help us in our every need.*

Having Seen All The things He Did at Jerusalem. — "When the elevated railroad was first started in New York the people were a little timid about riding on it; so the proprietors of the road took great pleasure in apprising the public of the fact that this road had been subjected to a most abnormal and enormous tonnage, and that consequently people of ordinary weight might deem themselves quite safe in traveling over that road. I feel the same way about the four gospels — that I

can take my way to heaven above the din and dust of daily life because this elevated road has had all Germany upon it, and that as yet it has given no sign of instability."— *Francis L. Patton, LL. D., President of Princeton University.*

Moral Miracles. — "When a man declares to me, 'I cannot believe in miracles,' I reply, 'I can, because I have witnessed them.' 'When and where?' 'On a certain street in this city is a man who was a week ago given over to every form of vice and brutality, and who is now a good citizen; an honest workman, a kind husband, a loving father, a pure, upright man. Surely, that is such a miracle as makes me forever believe in the possibility of miracles.'" — *Prof. Drummond.* In the Grecian story the giant Antæus, in wrestling with Hercules, doubled his strength when he touched the earth. And our faith renews its strength when it touches the ground of fact.

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46. A Certain Nobleman Whose Son was Sick. — "The site of Capernaum is famous to this day for the number and the malignancy of its fevers. The country lies low, and the land round about is marshy; so that during the hot season the conditions are favorable for producing fevers of the worst sort." — *S. S. Times.*

"The simplest and obvious use of sorrow is to remind of God. Jairus and the woman, like many others (as this nobleman), came to Christ from a sense of want. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of our breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the mighty cravings of our half-divine humanity; we are not aware of the God within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a need." — *F. W. Robertson.*

Painter Saved by Destroying His Picture. — "Sir Thomas Thornhill was the person who painted the inside of the cupola of St. Paul's Church, London. — After having finished one of the compartments, he stepped back gradually to see how it would look at a distance. Beneath the scaffolding, and at a depth which caused dizziness, even to contemplate, was the hard stone floor of the building. Gradually receding, with his eye intently fixed on the painting, he had reached the very edge of the scaffolding without being aware of his danger. Another step, and he would have been dashed to pieces on the pavement below! At this instant a spectator perceiving the imminent danger of the artist,

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

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and fearing if he called to him he would look behind him, and fall from mere dizziness, suddenly snatched up one of the brushes and dashed it against the picture. Sir James, transported with indignation, sprang forward to save the remainder of his work from ruin. His rage, however, was soon changed into gratitude, when his deliverer explained the reason of his conduct, and showed him that by marring the painting he had saved the life of the painter." — *John Dowling, D. D.* So God sometimes mars the beautiful pictures of peace and health and pleasure we are cherishing too intently in our lives and hopes, in order that he may save our souls from destruction.

47. When He Heard . . . He Went Unto Him. — "Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practiced by a few quacks, who rely more on charms than on physic for their cures. Such is now, and such was Palestine in our Lord's day. There, until the medical missionaries were sent by several English societies, there was not a physician in the land, and even now there are very few. In such a country as this, with sick and crippled in every village, picture the eager excitement when the news spreads that there is a good physician arrived in town; that he has healed a fierce demoniac by a word, and a great fever by a touch."— *H. D. Tristram, D. D., LL. D., in Sunday-School Times.*

PHYSICIANS IN THE EAST. — "No one is more sought after in the East than the *hakeem* or physician. Let it be known that one of a traveling party of Europeans is a doctor, and all the sick persons in the neighborhood make their way to his tent for free treatment. The lack of adequate medical facilities in the East is noted by every traveler; and it would hardly be possible to overestimate the amount of suffering caused by this lack. That is the reason why the Frankish *hakeem* can go safely where no other Frank dare go; and it may be said reverently that it is also one of the reasons why our Lord took upon Himself the character of a *hakeem* or healer. Those whom no other appeal would bring flocked to Him because they believed Him to be a powerful *hakeem*. It is also one of the reasons for the success of medical missions." — *H. C. Trumbull.*

LIBRARY. — R. F. Horton's "Cartoons of St. Mark," "The Cartoon of Healing;" Trumbull's "Studies in Oriental Social Life," "Calls for Healing in the East."

WHITTIER'S POEMS, "OUR MASTER." —

"The healing of the seamless dress
Is by our beds of pain —
We touch Him in life's throng and press,
And we are whole again."

The love and devotion of the family center in that one who is sick, or feeble, or in trouble. So we know that God loves and cares for us in our weakness and lost condition; and our very needs, instead of discouraging us from going to God, should be an argument for believing He will help us. Our very interest and care for the sick is the assurance that much more will our Heavenly Father care for us.

FAITH AND FOOT-POWER. — In a little book, *Saint Indefatigable*, is related the following incident: "When we had diphtheria here (the Shelter for Destitute Children), there were twenty cases among the children, and no one would watch. Our president, Miss Jackson, and Mrs. Searle, both knew our need, and both believed we would get assistance. Miss Jackson went home to pray over it. Mrs. Searle commended the praying, and added, '*A little foot-power will be needed to go with it;* so while Miss Jackson prays, I will furnish the foot-power.' Thus through the prayer of faith and the feet of faith, the necessary nurses were secured." — *H. L. Hastings in The Christian.*

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FAITH AND MEANS. — The nobleman had not much faith, but it was real faith, and he made use of what he had. He could not cure his boy, but he could apply to One who could. We cannot swim across the ocean, try we never so hard, but we can go to the steamer. To sit still, and not use the means God has made is not a mark of faith, but of folly or superstition.

Not long ago two little girls on their way to school were in danger of being late. One of them proposed to kneel down by the roadside and pray that they get there in season. The other replied, "No, let us skim it along as fast as we can, and pray as we go."

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48. EXCEPT YE SEE SIGNS AND WONDERS. — "These two words mark the two chief aspects of miracles; *signs*, the spiritual aspect, whereby they suggest some deeper truth than meets the eye, of which they are in some sense symbols and pledges; and *wonders*, the external aspect, whereby their strangeness arrests attention." — *Westcott.*

EVIDENCE OF MIRACLES. — Note that he does not throw any slight upon miracles as evidences of His divine mission, for He is continually doing them, and referring to them as evidences (John 14: 11).

What he taught was that the faith, having its origin and strength in these external signs, was an inferior kind of faith, having less influence on the life and character; while that faith which grew out of a receptive nature, which hungered and thirsted after righteousness, which felt that the teachings of Jesus were divine because they fed the soul and met its spiritual needs, was a higher and better faith. He therefore wished that the Jews had a deeper spiritual nature, a stronger desire to know and obey the truth. Before them was a golden stairway to the highest character, and to the knowledge of God and of Jesus as their friend and Saviour. They were sitting on the first step and resting there. Jesus said to them, climb up higher, do not rest here. By these things become acquainted with God, learn His goodness and power, and then come to Him moved by these higher and nobler motives; just as a great Atlantic liner starts out of its dock by the aid of tugs, but when fairly on her way, leaves them behind, and steams across the ocean by means of a stronger power within her.

Jesus thus was leading the nobleman to a higher faith. Spurgeon in his sermon on this miracle names the Leadings, (1) *The spark of faith*, faith seen in the spark; (2) *The fire of faith*, struggling to maintain itself, increasing, proving by the smoke that the fire is burning within; (3) *The conflagration of faith*, "The little spark of faith in the breast of the nobleman is lit by Jesus into a clear and enduring flame for the light and comfort of himself and his house."

COMPARE Dante's three immoral works, "Hell," "Purgatory," "Paradise."

MIRACLES AS OBJECT LESSONS. — Miracles were object lessons, expressing the love and forgiveness and comfort from God. Every one was a parable and a sermon. Every one made it easier to trust in God and love him. They called the attention of the people to the gospel. They rang the bell that summoned them to spiritual blessings. And whenever in answer to prayer he guides to the right physicians and the right means of cure, he as really heals men as if he worked a miracle of healing. The tree that grows from the seed is as truly a work of God as if created at once by a word.

"He was not a bad genealogist who said that Iris (The Rainbow) the messenger of heaven, is the child of Wonder." — *Theætetus* (*Jewett's Plato*, iv. p. 302).

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49. SIR, COME DOWN ERE MY CHILD DIE. — "Poole compares the nobleman to Naaman, who had faith enough to come to Elisha's door to be healed of his leprosy, but was stumbled because Elisha did not put his hand on the diseased place, but only sent him a message. (2 Kings v. 11)."

TRUE PRAYER. — "Most of us can recall the story told by Dr. James Hamilton: It appears that a Scotchman of his acquaintance was in very much the same trouble as this nobleman. His wife besought him to pray that the life of their dying baby might be spared. True to his old instincts, the good man kneeled down devoutly, and went out on the well-worn track, as he was wont to do in the prayer-meetings at the kirk. Through and through the routine petitions he wandered along helplessly, until he reached, at last, the honored quotation: 'Lord, remember thine ancient people, and turn again the captivity of Zion!' A mother's heart could hold its patience no longer: 'Eh, man!' the

woman broke forth impetuously; 'you are aye drawn out for the Jews, but it's our bairn that's a-deein'.' Then, clasping her hands, she cried: 'Oh! help us, Lord, and give our darling back to us if it be thy holy will; but if he is to be taken away from us, make us know thou wilt have him to thyself!' That wife knew what it was to pray a real prayer; and to the throne of grace she went, asking directly what she wanted most." — *C. S. Robinson, LL. D.*

Dec. A. D. 27.
Or Early in **Jan. A. D. 28.**
CLOSE OF THE FIRST YEAR. BEGINNING OF THE GREAT GALILEAN MINISTRY.
CANA AND CAPERNAUM.
Healing of the Nobleman's Son.

50. And the Man Believed the Word. — "One day, when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the Emperor. 'Much obliged to you, captain,' said Napoleon. The man *immediately* believed the chief, and said, 'Of what regiment, sire?' Napoleon, delighted with his quick perception, and ready trust in his word, replied, 'Of my guards!' and rode away. As soon as the Emperor left, he laid down his gun saying, 'He may take it who will;' and instead of returning to the ranks whence he so suddenly issued, he started for the company of staff officers. They were amazed at his apparent rudeness, and disobedience of orders; and one of the generals contemptuously said, 'What does this fellow want here?' 'This fellow,' replied the soldier proudly, 'is a captain of the guards.' 'You! my poor friend: you are mad to say so,' was the answer of the superior officer. '*He* said it,' replied the soldier, pointing to the Emperor, still in sight. 'I ask your pardon, sir,' said the general respectfully; 'I was not aware of it.' And so the soldier came duly to his post as a captain of Napoleon's Guards."

53. At the Same Hour. — The telegraph and telephone give us some faint idea of omnipresent power. A man can send you his word of help when thousands of miles away from you. The machinery in the world's Exposition at New Orleans in 1884–5 was set in motion from Washington by the President of the United States touching a knob. Jesus Christ in heaven is just as near us as if he stood by our side. All natural and all spiritual powers are under His control and can be used for our help.

Binghamton Water-works. — "The building we entered (at Binghamton, N. Y.) was furnished with a Holley engine. As we stood by

the steam-gauge, we observed constant and considerable changes in the amount of steam produced. As there was no cause apparent in or about the engine itself, we asked for an explanation. 'That,' said the engineer, 'is done by the people in the city. As they open their faucets to draw the water, the draft upon our fires is increased. As they close them, it is diminished. The smallest child can change the movements of our engine according to his will. It was the design of the maker to adjust his engine so that it should respond perfectly to the needs of the people, be they great or small.' Just then the bell rang, the furnace-drafts flew open, the steam rose rapidly in the gauge, the engineer flew to his post, the ponderous machinery accelerated its movement. We heard a general alarm of fire. 'How is that?' we asked. 'That,' he said, 'was the opening of some great fire-plug.' 'And how about the bell? What did that ring for?' 'That,' he said, 'was to put us on the alert. You saw that the firemen began to throw on coal at once.' How much more will God's heart respond to every prayer of his creatures. That engine was one of the grandest triumphs of science; the power of the prayer of faith is one of the greatest triumphs of divine wisdom and love." — *Prof. J. P. Gulliver.*

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53. THY SON LIVETH. — Jesus Christ is living now and is working through His people in the same directions as when visible on earth. As He promised His disciples (John xiv. 12), he is healing more sick, opening more blind eyes, binding up more broken hearted than he did in Palestine, 1,800 years ago. **Christianity and Healing.**

Wherever the gospel prevails, life is prolonged, many lives are saved, hospitals spring up, the sick are cared for, the means of healing are increased. So in all things the gospel blesses our lives in this world, multiplies comforts and enjoyments, ministers to prosperity, to beauty, to education, to helpful arts. To see this, compare the Christian with the heathen world.

MEDICAL MISSIONS. — "The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world, and never saw one which was not healing, helping, blessing, softening prejudice, diminishing suffering . . . telling in every work of love and of consecrated skill of the infinite compassion of Him who 'came, not to destroy men's lives, but to save them.'" — *Isabella Bird Bishop.* **Testimony of Isabella Bird Bishop.**

LIBRARY. — "*The Philanthropies.*" — *A Colony of Mercy* describes what Christianity is doing for all forms of disease in a town in Ger-

many. A saint of olden time was taunted with the poverty of his community. In reply he pointed to the sick and the suffering, and said, "These are my treasures."

R. S. Storrs' *The Divine Origin of Christianity Indicated by Its Historical Effects.*

Dr. Dennis' *Christian Missions and Social Progress* is not only intensely interesting in itself, as easily the first on this subject, but gives a long list of books for further research.

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"The new age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamor by;
Scaffolding veils the walls
And dim dust floats and falls,
As, moving to and fro, their tasks the masons ply."

— *William Watson.*

CHAPTER V.

THE HEALING AT BETHESDA.

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

A. D. 28.
Early in April. The Passover that year was March 29 to April 5.
SECOND YEAR OF CHRIST'S PUBLIC MINISTRY.
THE YEAR OF DEVELOPMENT.
EARLY IN THE GREAT GALILEAN MINISTRY.
The Pool of Bethesda.

2. SHEEP MARKET, — Rather Sheep Gate, on the east of the city, south of the Temple. Probably used for the sheep to be offered in sacrifice, especially at the Passover feast. The sheep market was usually just outside of the gate.

BETHESDA. — Commonly interpreted *The House of Mercy*. Though other interpretations are given.

LIBRARY. — Compare "*The Colony of Mercy*," in the Teutoburger Forest, where the "Silly Valley" was changed to the "Happy Valley."

LIBRARY. — As to its site, see Thomson's *Land and Book*, Vol. I., "*Southern Palestine and Jerusalem*," p. 458–461.

THE POOL OF BETHESDA. — (1) The "Palestine Exploration Fund" locates this pool "in the N. E. angle of Jerusalem, just inside the east wall, about 150 feet north of the Via Dolorosa." The chief evidence is the discovery here (during the restoration of the Church of St. Anne given to Napoleon III. by the Sultan) of remains of an ancient bathing pool with inscriptions and fragments of statues testifying to its curative effects. Among them was 'a white marble foot, bearing a dedication in Greek characters, showing it to be the offering of a thankful Roman woman named Pompeia, healed at the pool of Bethesda;" just as we see in some Catholic churches in Europe the images of the Virgin hung with votive offerings. I saw many such in the Cathedral at Bordeaux, around the image of the Virgin of the *Bon Nouvelles*.

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"A site more probable from the nature of the pool itself is the Fountain of the Virgin, on the west side of the Kedron, under the Jerusalem eastern wall, south of the Temple Area, near to what is probably the Sheep Gate. It is about 1,200 feet N. E. of the Pool of Siloam, and connected with it by subterranean passage. This is an intermittent fountain or pool. 'Dr. Robinson found that the water in this fountain rose and fell at intervals, giving it an intermittent character corresponding somewhat to the irregular troubling of the waters spoken of by the impotent man.'" — *Wm. M. Taylor.*

"It is very intermittent. The basin is quite dry; then the water is seen springing up among the stones. On one occasion Tobler saw it rise four and a half inches with a gentle undulation on another it rose for more than twenty-two minutes to a height of six or seven inches, and came down again in two minutes to its previous level. Robinson saw it rise a foot in five minutes. He was assured that this movement is repeated at certain times twice or thrice a day, but that in summer it is seldom observed more than once in two or three days. These phenomena present a certain analogy to what is related of the Bethesda spring. Eusebius speaks also of springs in this locality, the water of which was reddish, evidently due to mineral elements, but, according to him, to the filtering of the blood of victims into it."

"There is a spring of this kind at Kissengen, which, after a rushing sound about the same time every day, commences to bubble, and is most efficacious at the very time the gas is making its escape. This spring is especially used in diseases of the eye." — *Tholuck.*

The Cause of the Intermittent Flow. — "Undoubtedly the physical explanation of the irregular flow peculiar to the underground water-course traceable from the Pool of Siloam up to a fountain-head on the north of Jerusalem, is a siphon-outlet by which the contents of its uppermost receptacle or reservoir is discharged. An outlet closed to the air, issuing from the lower level of a receiver of drainage, and as it departs rising to the upper level, but as it continues to depart falling (still air-tight) below the lower level again, would empty all at once the receiver of its slowly collected water, and then its stream would cease until the chamber had once more filled to the top by infiltration. While

it continued to run, this stream would flush all the pools along its course from that of the Serpents on the north, to that of Siloam on the south : at Bethesda it would occasion what in the time of our Lord was called 'the troubling of the water.' Each descending flood was accompanied with so much rush, bubbling, gurgling and other noise of activity, as to advise the patients waiting in the porches when to bathe." — *Prof. J. A. Paine, Ph. D.*

Mineral Springs impregnated with minerals to such a degree as to possess medicinal properties are found in many parts of the world. The ancients ascribed supernatural properties to mineral springs, and their priests, especially those of Æsculapius, placed their sanctuaries near them, as at the Alkaline Springs of Naupha, and the Gas Springs of Dodona. Such places were provided not merely with baths, hospitals and medical schools, but also with theatres and other resorts for amusement. Philostratus says that the Greek soldiers wounded in the battle on the Caicus were healed by the waters of Agamemnon's spring, near Smyrna. Josephus says that Herod sought relief from his terrible disease in the Thermal Springs of Callirrhoë. The most celebrated bathing place of the Roman Empire was the Hot Sulphur Springs of Baiae, on the Gulf of Naples. — *American Cyclopedia.*

Library. — On the many intermittent springs in Iceland and in Wyoming on the Fire-Hole river, see "Geysers" in the Encyclopedias.

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3. Great Multitude of Impotent Folk. — Compare Zola's description of the Grotto of Lourdes. "A perfect Court 'des Miracles' of human woe rolled along the sloping pavement. No order was observed, ailments of all kinds were jumbled together ; it seemed like the clearing of some inferno, where the most monstrous maladies, the rare and awful cases which provoke a shudder, had been gathered together. . . . Every deformity of the contractions followed in succession, twisted trunks, twisted arms, necks askew, all the distortions of poor creatures whom nature had warped and broken.

"Through fear lest the output of the source should not suffice, the Fathers of the Grotto only allowed the water of the baths to be changed twice a day. And nearly a hundred patients being dipped in the same water, it can be imagined what a terrible soup the latter at last became. It was like a frightful *consommè* of all ailments, a field of cultivation for every kind of poisonous germ, a quintessence of the most dreaded contagious diseases." — *Lourdes,* pp. 130, 151.

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How Helpless man is to save himself from the disease of sin may be illustrated by Æschylus' "Prometheus Bound;" by Virgil's Laocoön, with his sons in the coils of the great serpent (Book II.), of which statues may be seen in most art galleries; by the young man in Paris, who was examining a guillotine, and, from curiosity, lay down on the plank under the knife, and found himself fastened there, unable to escape without aid from others.

"The Ghauts of the Hindoos at the present day are structures of a very similar character to these Bethesda porches." "Any English or German Spa presents substantially the same scene." — *J. Hutchison, D. D.*

Waiting for the Moving of the Water. — "Many are waiting for some singular emotion, remarkable impression, or celestial vision. Tens of thousands are waiting in the use of means and ordinances and vows and resolutions, and have so waited time out of mind, and waited in vain." — *Spurgeon.*

The Troubling of the Pool. — *

"Not when Bethesda's pool a tranquil mirror lay,
Kissed into radiance by an Orient sun,
But when the angel stirred its crystal depths,
The wondrous power of healing was begun.
Calm and unruffled by a troublesome thought
Like fair Bethesda's pool a soul may lie
Bathed in the placid sunlight of content,
While seasons of rich grace are passing by;
But when the Spirit stirs the sluggish depths
Until its calm gives way to wild unrest,
Then comes sweet healing, and the sin-sick heart,
Dropping its burden there, finds peace and rest."

— *Minnie E. Kenney.*

The Still Pool and the Flowing Pool. — "There are hundreds of churches in our land that are suffering weakness because they have not drunk at the fountain of perpetual youth. The meaning we may illus-

* Note. — This expression and the whole of verse 4 are wanting in the best manuscripts, and were probably a marginal reading that some one copied into the text. But that the waters were troubled is told us in verse 7.

trate. There is in your vicinity a pool of water, and you are thirsty. You come to it, and look, and find it foul, with a green scum on its surface. You do not drink. Another pool is near. You come to it, and look, and find it as clear as crystal. Many slake their thirst there, and find in it health. Both pools have one thing alike. They both receive water, but the character of the fountain is that it gives. 'In a still pool devils swarm,' is a Russian proverb." — *C. H. Daniels, D. D.*

Life and Healing in the Troubled Waters. — There never was a time when many things were more unsettled, in a more continuous and ruffled flow than to-day. I hear much criticism of the Sunday schools, many experiments, many suggested ideas, rainbows on the mist that rises from these moral Niagara Falls. I listen to secular educational experts, and there is the same restless movement, conflict of opinions, melting of the old metal fixtures into a freely moving flux. There is a like awakening confusion in Bible study, and the forms of theology. At first it seemed as if everything were being unsettled, and that soon we would all be like Noah's dove, with no place on which to rest. But these movements mean life, they mean better things. They are the striving after solid foundations. All growth means movement. All life means change, not sudden, like an earthquake or revolution, but the change as of spring from winter, of houses from forest trees, of cities from green fields.

"Republics exist only on the tenure of being constantly agitated." "Agitation is not a disease nor a medicine; it is the normal state of the nation. Never, to our latest posterity, can we afford to do without prophets to stir up the monotony of wealth, and re-awake the people to the great ideas that are constantly fading out of their minds — to trouble the waters that there may be health in their flow." "A republic is nothing but a constant overflow of lava." Agitation "is not the cure but the diet of a free people — not the homeopathic or allopathic dose to which a sick land has recourse, but the daily cold water and the simple bread, the daily diet and absolute necessity, the manna of a people wandering in the wilderness." "If the Alps, piled in cold and still sublimity, be the emblem of despotism, the ever-restless ocean is ours, which, girt within the eternal laws of gravitation, is pure only because never still." — *Wendell Phillips, Speeches and Lectures*, "Public Opinion."

Library. — See *Suggestive Illustrations on Matthew*, p. 30. The quotation from Prof. Scripture's *Thinking, Feeling and Doing*, concerning the frog which was boiled to death because there was no agitation.

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THE BETHESDA POOL A TYPE. — (1) "Behold here all sickness cured by one hand and one water. O all ye that are spiritually sick and diseased, come to the pool of Bethesda, the blood of Christ: do ye complain of the blindness of your ignorance? Here ye shall receive clearness of sight; of the distemper of passions? here ease; of the superfluity of your sinful humors? here evacuation; of the impotency of your obedience? here integrity; of the dead witheredness of good affections? here life and vigor. Whatsoever your infirmity be, come to the pool of Bethesda and be healed." — *Bishop Hall.*

(2) "Men build the porches, but the healing is God's work. We can build a shelter for the sick who come to be cured, but God cures them. The pool can do without the porches, but not the porches without the pool. Therefore God does not build any chapels by miracles. If men want to have houses to worship in, God says, 'that is your work: you must toil, and you must collect, and you must give, and you must pay for it. You can build the brick porch, but it is for Me to make it a Bethesda, a house of mercy unto thousands.'"

(3) "The porches were only of value as they led to the pool. In other words, the porch was of no good to any man except he went beyond it. Do you observe, too, that those who filled the porches were just the very ones we want to see filling our sanctuaries? They were not only sick ones in those porches. They were something better. They were those who knew themselves to be sick. They came there with a special purpose, and that purpose was to be healed."

(4) "The water was nothing until the angel touched it. The medicine is nothing until God blesses it. The physician of himself is powerless, let him be never so clever in his profession. What is it then that is needed? It is the blessing of the angel of the covenant resting on the means that are used — it is God commanding health through their instrumentality. But you and I may say, 'Brother, we cannot make you whole, we wish we could, but there is a Bethesda which, by the Lord's blessing, may, and we can build a porch to help you get there and stay there.'" — *A. G. Brown, D. D.*

(5) The crowding of the pool of Bethesda, — the House of Mercy or Grace, — strongly resembles our frequenting of ordinances, a practice which many continue in very much the state of mind of this paralytic. They are still as infirm as when they first began to look for cure; it seems as if their turn would never come, though they have seen many remarkable cures. Press them with the Lord's question, "Are you expecting to be made whole. Is that your purpose in coming?" — *Marcus Dods.*

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

(There is a shorter way to health, as we see in the following verses):

(6). A CONTRAST. — At Bethesda only the first comers had seeming opportunity for healing. The Gospel is abundant and free to all. The healing of one does not hinder, but helps, the healing of others.

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(7). The waters of Bethesda might become impure from the diseases cleansed, but the fountain of the Gospel is forever pure, with infinite power of healing.

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6. WILT THOU BE MADE WHOLE? — There are some invalids who are not cured, because they will not be healed; they will not rise; they will not walk; they will not work. Yet it may be that for their illness the work so detested is the only cure or alleviation. — *MacDonald.*

Many are not saved from their sins because they do not wish to be healed. They are not willing to forsake their sins; they are not willing to take up the work for Jesus that lies close at hand.

Illustrations of this are seen every day. What use in offering work to a man that does not want to work, or a book to one who does not wish to read? There are often those whom we could help to an education if they hungered for it, or to business if they would leave off their bad habits and be willing to work on business principles.

As some beggars would consider it a calamity to get rid of their rags or infirmities, because they get their living by them.

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8. RISE, TAKE UP THY BED AND WALK. — Here were the trio of man's part in salvation — faith, work, obedience.

Jesus' command to *do* something was the most natural and proper thing for the salvation of the man.

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To do it required faith. In the doing of it faith came, and power to do. Faith that obeys is the faith that saves. Usually the question of faith comes to us in some concrete act, and life or death turns upon that act, not because it is so powerful in itself, but it is a test and occasion of faith.

"Christ cures the sick, not by what He does *to* them, but by what He does *in* them, and by what He thus arouses them to do in and for themselves. God delivers us from our appetite, our pride, our vanity, our covetousness, not by taking from us our sinful appetites and passions, not by plunging us impotent into an angel-troubled bath and bringing us out potent, we passive all the time, but by stirring up within us a resolute will and purpose to vanquish every sin and unworthiness, and by giving us the power in the effort to exercise it. For every St. George the dragon is vanquished only by the heroism wrought in St. George's heart. The Apollyon is not taken out of the path of Pilgrim; God conquers Apollyon for him, because God puts courage and resolution in Pilgrim's heart. Let no man pray for victory unless he is willing God should answer by giving him a battle to fight." — *Lyman Abbott, D. D.*

Salvation by Arousing the Will Power. — "In all that redemption of nations and races which Christ is working out through the centuries, His method is the same. God saves the nation, as the individual, by appealing to its manhood, arousing its will power, and in a true sense setting it to save itself. The boon of freedom, of national life, is not given to the passive recipient gently kneeling; it is encircled with fire, and only the people with a heart and a tempered sword can win it. To all the prayers of Protestants in the dawning of the Reformation in England the answer is the reign of Bloody Mary. If you are worthy of religious liberty, you can have it. To all the prayers of Puritans in the time of the Stuarts the answer is the Civil War. If you are worthy of freedom, you can have it. To all the prayers of the American colonists the answer is the American Revolution. If you can endure Lexington and Bunker Hill and Valley Forge, then you may have Yorktown. To all the prayers of anti-slavery Christians, seeking the emancipation of the Nation and the Negro, the answer is Vicksburg, Antietam and Gettysburg. To all the prayers of God's people to-day, seeking any hope for the Christian conversion and sanctification of paganized wealth and paganized poverty, paganized culture and paganized ignorance, the answer is — we know not what; only we know that whenever we come to Christ asking for

10. ¶ The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry *thy* bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in *that* place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

high places in His kingdom, His answer is always the same: Are ye able to drink the cup that I am about to drink, and to be baptized with the baptism that I am about to be baptized with? In short, what is all history but a repetition of the incident of the impotent man at the pool of Bethesda? — a nation hoping for some miraculous troubling of the water that will bring it mystic healing, and a voice saying to it, 'Rise, take up thy bed thyself, and walk.' What is it but a Moses saying to his people, 'Stand still and see the salvation of the Lord,' and the Lord answering, 'Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.'" — *Lyman Abbott, D. D.*

10. The Sabbath Day — Not Lawful for Thee to Carry Thy Bed. — "There are two ways of destroying the Sabbath; one by disregarding its principles; the other, quite as effectual, by smothering them under an immense number of artificial interpretations and prohibitions, which keep the letter of the law, but utterly destroy its spirit. The Pharisees took this latter course with the utmost ingenuity, almost satanic shrewdness of folly. It was impossible to keep the Sabbath on their plan. The conscience was continually bound with fetters. There could be no true, loving Sabbath spirit.

"The law commanded them to do no work on the Sabbath day. The Pharisees based on this 39 principal prohibitions. Then they made a multitude of decisions as to the definite things these 39 permitted or forbade. For instance, reaping and threshing were forbidden, hence it was asserted that plucking grain was wrong because it was a *kind of reaping*, and rubbing off the husks was a sin because it was a *kind of threshing*.

"Grass was not to be trodden, as being akin to harvest work. Shoes with nails were not to be worn, as the nails would be a 'burden,' and a 'burden' must not be carried. A tailor must not have his needle about

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

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him towards sunset on the Friday, for fear the Sabbath should begin while he was yet carrying it." — *Eugene Stock.*

The Pharisees' Interpretation of the Sabbath Law.

"To break the Sabbath rather than suffer hunger for a few hours, was guilt worthy of stoning. Was it not their boast that Jews were known over the world by their readiness to die rather than break the holy day? Every one had stories of grand fidelity to it. The Jewish sailor had refused, even when threatened with death, to touch the helm a moment after the sun had set on Friday, though a storm was raging, and had not thousands let themselves be butchered rather than touch a weapon in self-defense on the Sabbath?" — *Geikie.*

"The vitality of these artificial notions among the Jews is extraordinary. Abarbanel relates that when, in 1492, the Jews were expelled from Spain, and were forbidden to enter the city of Fez, lest they should cause a famine, they lived on grass; yet, even in this state, '*religiously avoided the violation of their Sabbath by plucking the grass with their hands.*' To avoid this they took the much more laborious method of groveling on their knees and cropping it with their teeth." — *Cambridge Bible for Schools.*

Their devotion to the Sabbath was right, but their method of applying it was false in the extreme. A set of hard, definite rules binding the conduct, instead of great principles planted in the heart, always leads to evil, to inconsistency and hypocrisy, and smothers the true life under a load of mere outward forms, as King Henry, angry with his courtiers, locked them into the dining room and smothered them with roses and flowers. Or as a man might seek to preserve his house by refusing to sweep down the cobwebs or clean away the mildew or drive away the moths or pull down the scaffolding, lest he injure the house.

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14. Sin No More, Lest a Worse Thing Come. — "What the past sin was to which the Lord alludes, we know not, but the man himself knew well. This much is, however, plain to us, that Christ did connect the

man's suffering with his individual sin. However unwilling men may be to receive this, bringing as it does God so near, and making retribution so real and so prompt a thing, yet it is true not the less. As some eagle pierced with a shaft feathered from its own wing, so many a sufferer, even in this present time, sees and cannot deny that it was his own sin that fledged the arrow of God's judgment, which has pierced him and brought him down. And lest he should miss the connection oftentimes he is punished, in the very kind wherein he has sinned against others (Judg. i. 6, 7; Gen. xlii. 21; Exod. xxxv. 6, 15; Jer. li. 49; Hab. ii. 8; Rev. xvi. 6). The deceiver is deceived as was Jacob (Gen. xxvii, 19, 24; xxix. 23; xxxi. 7; xxxvii. 32): the violater of the sanctities of family life is himself wounded and outraged in his nearest and tenderest relations as was David (2 Sam. xi. 4; xiii. 14; xvi. 22); the troubler is troubled (Josh. vii. 25). He has no choice but to say like Edmund in 'King Lear,' 'The wheel has come full circle, I am here.' And many a sinner who cannot thus read his own doom, for it is a final and fatal one, yet declares in that doom to others that there is indeed a coming back upon men of their sins. The grandson of Ahab is himself treacherously slain in the portion of Naboth (2 Kings ix. 23); William Rufus perishes, himself the third of his family who does so, in the New Forest, a chief scene of the sacrilege and the crimes of his race."—*Abp. Trench.*

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16. Therefore did the Jews Persecute Jesus. — The position Jesus took as to the Sabbath was like a red flag to a wild bull. It was like a spark to the powder magazine of their hate and opposition. They feared that the sky was falling, when Jesus brushed away the clouds that hid the stars. They thought the ceiling would fall when he brushed away the cobwebs. They had built their hopes like insects' nests on the scaffolding of the temple, and when Jesus tore down this scaffolding of tradition, their pride, their positions of honor and power were certain to go with it, and therefore they opposed his efforts at reform.

Bas-relief in Verona. — In the great old church of Verona was a bas-relief, a beautiful work of the fifteenth century. For some reason it was covered with mastic and hidden for more than one hundred years, and entirely forgotten. In 1630 an earthquake shook off the mastic, and revealed the life of Christ in its ancient beauty. A similar experience occurred in the church of Santa Croce in Florence, where Giotto's pictures were covered up by the Medici, but rediscovered in 1863. So when Jesus thrust aside the traditions with which the Pharisees had covered

Traditions Hiding the Truth.

17. ¶ But Jesus answered them, My Father worketh hitherto, and I work.

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up the beautiful Sabbath rest, they thought that the shrine itself was being destroyed, instead of being restored.

Sidney Smith in one of his speeches relates the story of a neighbor of his, who had grown rich and prosperous, while all the time he had a painful form of dyspepsia. A doctor comes to him and offers to cure him. The man refuses. "Take it away! Why, I have grown rich and prosperous with that dyspepsia!" imagining that the very thing which hindered him was essential to his success.

Worshiping the Cross Instead of Bearing It. — In that beautiful book, *The Cross Bearer*, one of the pictures represents a person who, instead of bearing his cross, had set it up in the ground, and crowned it with flowers, and was worshiping it. The Lord stands by, and says, "I commanded you to bear your cross, not to worship it." The Pharisees worshiped the Sabbath, but did not use it for its spiritual life and blessing.

Fault-finding Obscuring Virtues. — The Pharisees saw what they regarded as a fault, but were blind to the great good deed Jesus had done; like the man who saw a fly on a church steeple, but did not see the church; or the other who saw a toad in Paradise, but not the fruits and flowers.

I once read a fable of a man who, desiring to go to sleep, set his tame bear to watch and drive away the flies. When a fly lit upon his face, the bear raised a great stone and crushed the fly, but killed the man also with the blow.

Compare Hawthorne's weird story of "The Birth-mark," in his *Mosses from an Old Manse*, where a man killed his almost perfectly beautiful wife in his efforts to take from her face one small birth-mark.

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17. My Father Worketh Hitherto. — The Father's working is a pattern for our working. For six days the Lord was making heaven and earth, these days being divine days of long duration, and ending with the creation of man. Since then has been his seventh day,

wherein he has rested from the work of creation. No new species of plant or animal is known to have been created since man. Nothing since has required the exercise of *creative* power. Yet God has not been inactive, but has continued the necessary operations of nature, and has been working for the redemption of man, both of which are Sabbath labors. He works thus *until now*.

And I work, in just the same way, on the Divine plan, with equality of will. There is no record of Jesus doing a single secular work on the Sabbath. The eating and drinking necessary for existence, of course, were performed by him. But his works on the Sabbath were works of mercy, of religion, of teaching, of helping men. And these are our Sabbath works. There is no shadow of excuse in Christ's conduct or teaching for a Sabbath spent in worldly pleasures and recreations. Of the 36 miracles recorded as performed by Jesus, seven were miracles of mercy on the Sabbath. Jesus removed the rubbish with which Pharisaic rules had encumbered the Sabbath, and made it a day of freedom, of worship, of joy, of mercy. But Jesus did not abrogate the Sabbath nor the fourth commandment. It is absurd to suppose that he took from his written Word a law which remains written on our natures, and which he wishes us to keep.

The Sabbath is earthly rest to give opportunity for heavenly activities, as worship, fellowship with God, study of His will, feeding on heavenly food, works of mercy and kindness. The "thou shall not"s of the fourth commandment are a fence around the Sabbath garden, to keep out worldly cares and labors, and the crowd of pressing daily duties, as a fence keeps out of the garden the cattle and beasts that would destroy its fruits and flowers. The fence is for the sake of the garden. It produces no fruits, it makes no flowers grow. And it is folly to spend all our time ornamenting the fence while we neglect the fruits and flowers for which the garden exists. The fence leaves a free field for the cultivation of all the fruits of the spirit, and the graces of heaven.

"Why does not God keep the Sabbath?" asked a caviller of a Jew. "Is it not lawful," was the answer, "for a man to move about in his own house on the Sabbath?"

Library. — *The Rambler*, No. 30, vol. 1., has an allegory on Sunday observance.

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18. Sought the More to Kill Him. — But their efforts served only to bring out more clearly the claims and power of Jesus; as the cannon

18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

19. Then answered Jesus and said unto them, Verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

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ball shot to the enemy into the fortress of Sevastopol opened within it a spring of water.

Og, king of Bashan, lifted a huge stone to throw at the armies of Judea, but God made a hole in it, and it slipped over his head, and made him fast forever. — *Wendell Phillips.*

THE FATHER LOVETH (**φιλεῖ**) THE SON.—"*To love* is expressed by two words in the New Testament, **φιλέω** and **ἀγαπάω.** **Ἀγαπάω** indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. **Φιλέω** represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Hence **ἀγαπάω** is represented by the Latin *diligo*, the fundamental idea of which is *selection*, the deliberate choice of one out of a number, on sufficient grounds, as an object of regard. Thus **φιλέω** emphasizes the *affectional* element of love, and **ἀγαπάω** the *intelligent* element. Socrates, in Xenophon's "Memorabilia," advises his friend Aristarchus to alleviate the necessities of his dependents by furnishing means to set them at work. Aristarchus having acted upon his advice, Xenophon says that the women in his employ *loved* (**ἐφίλουν**) him as their protector, while he in turn *loved* (**ἠγάπα**) them because they were of use to him ("Memorabilia," ii., 7, § 12) Jesus' sentiment toward Martha and Mary is described by **ἀγάπη**, John xi. 5.) Men are bidden to love (**ἀγαπᾶν**) God (Matt. xxii. 37; 1 Cor. viii. 3); never **φιλεῖν**, since love to God implies an intelligent discernment of His attributes and not merely an affectionate sentiment. Both elements are combined in the Father's love for the Son (Matt. iii. 17; John iii. 35; v. 20). **Ἀγάπη** is used throughout the panegyric of love in 1 Cor. xiii., and an examination of that chapter will show how large a part the discriminating element plays in the apostle's conception of love. The noun **ἀγάπη** nowhere appears in classical writings.

21. For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son:

23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

As Trench remarks, it "is a word born within the bosom of revealed religion." **Ἐράω**, in which the idea of sensual passion predominates, is nowhere used in the New Testament. Trench has some interesting remarks on its tendency toward a higher set of associations in the Platonic writings (Synonyms, p. 42). — *Prof. M. R. Vincent, Word Studies.*

Showeth Him All Things That Himself Doeth. — We can know but little of God's infinite plans, and many things would seem plain and beautiful if we saw the whole, which are inscrutable and mysterious to us now. We gain visions of God's plans through His prophets, as windows with an outlook into infinity, but we can no more understand them all than a man born blind can comprehend all that the eye can see : or than a savage in his native wilds can be made to understand the wonders of civilization, literature and science.

Savage and Literature.

But Jesus saw God's plans as a whole, and could do His work gladly and hopefully in view of the final results, and the completed scheme.

Reference. — See xi. 6, "The fly on a cathedral pillar."

Godet illustrates this active revelation on the Father's part by the simile of the father in the carpenter's shop at Nazareth, showing the Son the things He made and the method of making them. This simile, however, being external, is apt to misdirect the mind.

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21. Quickeneth Whom He Will. — Makes them alive, gives life to. Life is the greatest gift that can be conferred on any one : and next to this is more life.

Think what the life of Pentecost, the life of heaven, has done for man.

Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis *life* whereof our nerves are scant,
Oh, *life*, not death, for which we pant,
More *life* and fuller that we want.— *Tennyson.*

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LIBRARY. — *The Tattler*, No. 96, vol. 2, contains an essay by Addison, on "Every worthless man a dead man."

THE MYSTERIOUS FIRE. — "The pilgrims of Bunyan's allegory gazed with puzzled astonishment on the fire which blazed brightly while water was being poured on it. The mystery was solved, however, when they were conducted outside the building and saw a man sending in large supplies of oil to the fire-place through a secret channel. So with all who have spiritual life; it is given and sustained by One who feeds the strength of all His saints." — *J. L. Hurlbut, D. D.*

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22. HATH COMMITTED ALL JUDGMENT UNTO THE SON. — See ver. 27. "Because He is the Son of Man" He belongs to the race, has the feeling and experience of our natural infirmities, being tempted in all points like as we are, yet without sin.

RETZSCH'S GAME OF CHESS. — "Suppose it were perfectly certain that the life and fortune of every one of us would one day or other depend upon his winning or losing a game at chess. Don't you think we would all consider it a primary duty at least to learn the names and moves of the pieces? Yet it is plain that the life, fortune, and happiness of every one of us depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. The chess-board is the world; the pieces are the phenomena of the universe; the rules are what we call the laws of nature. The player on the other side is hidden from us. We know that this play is always fair, just, and patient; but also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid; and one who plays ill is checkmated, without haste, but without remorse. My metaphor will remind some of you of the famous picture in which Retzsch has depicted Satan playing at chess with man for his soul. Substitute for the mocking

fiend in that picture a calm, strong angel, who is playing for love, as we say, and would rather lose than win, and I would accept it as an image of human life." — *Prof. Huxley* in *Lay Sermons*, p. 31.

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23. Honor the Son. — Library. — Carlyle's *Heroes and Hero Worship*. "No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. It is to this hour, and in all hours, the vivifying influence in man's life."

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24. He That Heareth and Believeth is Passed from (Out of) Death Unto (Into) Life, as one passes out of one kingdom into another; or out of darkness into the daylight.

How blessed it is to have a Saviour who is more than willing to bestow the greatest of blessings on everyone who is willing to receive it. "It is said that once Mendelssohn came to see the great Friburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. At length he came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, 'And I refused you permission to play upon my organ.'

"There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from Him and refuse Him permission, when if we would but yield ourselves to Him, He would bring from our souls heavenly music."

"A perfectly holy life would be a perfect song. At the best on the earth our lives our imperfect in their harmonies; but if we are Christ's disciples we are learning to sing while here, and some day the music will be perfect. It grows in sweetness here just as we learn to do God's will on earth as it is done in heaven.

"Only the Master's hand can bring out of our souls the music that slumbers in them. A violin lies on the table silent and without beauty. One picks it up and draws the bow across the strings, but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvelous music. Other men touch our lives and draw from them only jangled notes; Christ takes them, and when He has put the chords in tune He brings from them the music of love and joy and peace." — *J. R. Miller, D. D.*

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

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"We are but organs mute till a master touches the keys—
Verily, vessels of earth into which God poureth the wine;
Harps are we, silent harps that have hung in the willow-trees,
Dumb till our heart-strings swell and break with a pulse divine."

25, 27. SON OF GOD; SON OF MAN. — The real Saviour of man must be the Son of God. (1) That He may have all power to save; (2) That He may be omnipresent wherever man and his needs are; (3) That He may be ever beyond and above man, always drawing him upward; (4) That all the love toward Him may be also love to God; (5) That He may be able to make atonement for sin.

He must at the same time be the Son of Man. (1) That He may reveal Himself to men; (2) That He may not only sympathize with them, but that they may know and feel His sympathy; (3) That thus He may reach and touch their hearts; (4) That He may be able to make atonement for their sins.

25, 28. THE RESURRECTION OF LIFE. — "Oh, if there were no resurrection, how could we bear it? Would not the thought crush us down for very grief into the same open grave? Many of you will have read the famous vision of him who saw a bridge of threescore and ten arches, which spanned the rolling waters of a prodigious tide, and how the Genius said to him, 'The bridge thou seest is Human Life; consider it attentively.' 'And as I looked more attentively I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it; and upon examination perceived that there were innumerable trap-doors concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide and immediately disappeared. My heart was filled with a deep melancholy

30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31. If I bear witness of myself, my witness is not true.

to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them; but often, when they thought themselves within reach of them, their footing failed and down they sank.' 'Alas!' said I, 'man was made in vain! How is he given away to misery and mortality! tortured in life and swallowed up in death!'" — *F. W. Farrar.*

"Think you the notes of holy song
On Milton's tuneful ear have died?
Think you that Raphael's angel throng
Has vanished from his side?

"Oh, no! we live our lives again,
All warmly touched or coldly done.
The pictures of the past remain,—
Man's works shall follow on.

"Still shall the soul around it call
The shadows that it gathered here;
And painted on the eternal wall,
The past shall re-appear.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave in colors all our own,
And in the field of destiny
We reap what we have sown."

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27. **Execute Judgment.** See under 16:11.

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29. Resurrection of Life; Resurrection of Condemnation. — A German writer represents a good man as coming, after his death, to

32. ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
33. Ye sent unto John, and he bare witness unto the truth.

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the gates of heaven, and welcomed to its glories. An angel was commissioned to be his conductor and teacher. First he took him to a point where he could see the most fearful representation of sin when it had brought forth death. It was a fearful place, peopled with everything hateful, loathsome, and wretched. His guide bade him look still farther down the dismal vault, and farther still, where were objects more anguished, and loathsome, and haggard with wasting woe. He bade him concentrate his vision on an object more hideous and disgusting than he ever could have imagined. "That," said his conductor, "in the ages of eternity would have been you, had you not repented and believed. Behold the woe and degradation from which you have been saved by the compassion of your Saviour!" His guide then took him to a point from which could be seen the glories of the redeemed. He saw the highest ranks of angels, he heard their songs and hallelujahs, and was ravished. He was directed to look far beyond all these, and there he beheld an object more beautiful than the highest saint who had been longest in heaven, more blissful than seraph or archangel. He heard music ineffably more sweet than any which flowed from the harps of the angels nearest the throne. The excess of glory overpowered him. Then said his conductor, "That beautiful and enraptured being is yourself many ages hence. Behold the glory and the bliss to which you are exalted through the salvation of the Redeemer."

A Vision of the Future.

Mystery of Immortal Life. — "One more thing I might mention is immortality. St. Paul said it was a mystery. Writing to the Corinthians, being well aware that he had not made all things clear to his friends there, he asked this question that he might reply to it: "The dead are raised up, you say, but how are the dead raised up? What is the body with which they come?" When he told them it was not any plainer than before. He said: "You put a grain of wheat into the ground and it parts with the form of its life and reappears as grain. God giveth it a body as it hath pleased Him." Then he changed the illustration and said: "It is like a boy building a snow house. He goes inside the snow house, and by and by the snow melts, but the boy does

34. But I receive not testimony from man: but these things I say, that ye might be saved.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36. ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

not melt. So this earthly-house of our tabernacle is going to melt away, and then we are going to be out in the open. But with what body do we come? In your own body; a body like Christ's body." "Explain it more fully." I cannot now; you will know soon enough; you are not in a great hurry to know. If Christ should come, or you should die to-night, you would know. Don't be impatient; only know that whatsoever a man soweth that shall he reap. If a man lives a selfish life up to the moment of his death, he will begin the selfish life the moment afterwards. There is no break in life. There is no shock in crossing from world to world more than when a ship sails across the meridian." — *Alexander McKenzie, Northfield Echoes*, 1897, *No.* 2.

30. Not Mine Own Will, But the Will of the Father. — "The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is "To do the will of God, whatever that may be." Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life: no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives, and a dairy maid or a scavenger can do as much. There is no happiness or success in any life until that principle is taken possession of." — *Prof. Drummond.*

35. He (John) Was a Burning and a Shining Light, λύχνος. a lamp, a light-bearer, as contrasted with φῶς. light. John was a lamp lighted by God. Jesus was a Light shining of Himself.

CANDLE EMBLEMS. — "Emblematically ministers are called candles (Zech. iv.; Rev. i., xi. 4). The Rabbis were called 'Candles of the Law; Lamps of the Light.' Light and fire were symbols of God (chap. i. 4, iii. 20). Lamps are required only in the sun's absence, so at Christ's coming John disappears. The church is symbolized under the sign of a candlestick (Rev. i. 20). Caravans in the desert at night are preceded by a brilliant lantern, which lights all who follow. Should the bearer be careless, 'Let your light shine' sounds from all. Christ was never called, like John, a 'light-bearer;' the word light as applied to Him is entirely different." — *W. H. Van Doren, D. D.*

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LIBRARY. — Spurgeon's *Sermons in Candles* (Armstrong & Co.) is full of capital illustrations from lamps and light. The book grew out of a lecture, which arose from a statement made by Mr. Spurgeon in addressing the students in his college. He said that a sermon without illustrations was like a house without windows. One student remarked that the difficulty was to get illustrations in any great abundance. "Yes," I said, "if you do not wake up, but go through the world asleep, you cannot see illustrations, but if your minds were thoroughly aroused, and yet you could see nothing else in the world but a single tallow candle, you might find enough illustrations in that luminary to last you for six months." This statement drew forth, as it were, a groan of unbelief. "Well," I said, "I will prove my words," and the attempt to prove them produced the first lecture which, twenty-five years later, had grown into this book, full of illustrations on this verse

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THE TORCH-BEARER. — John was not a permanent sun; he was the torch which cannot burn without consuming itself. Critics have interpreted the article as signifying the torch *par excellence*, as alluding to Sir. xlviii. 1, "the word (of Elias) shone like a torch," and as comparing John to the well-known torch-bearer who walked before the bridegroom in the nuptial procession; but the article simply means the light, of which there never was more than one in the house. — *F. Godet, D. D.*

BURNING AND SHINING LIVES. — Some shine, but do not burn; others burn, but do not shine. True grace in the soul does both. Basil thundered in his preaching and lightened in his life. Of the martyrs Rogers

and Bradford it was difficult to decide whether their eloquence or their holiness shone the brighter. — *Van Doren.*

Seeing the Light a Man Carries. — "A man was sent up a dangerous mountain by night to light a beacon. His friends, anxiously watching, could not see *him* as he went, but they could see the light of the lantern that he carried." Men should see not us, but our good deeds.

Burning. — Gives heat, warmth, comfort, purification.

Shining. — Gives light, life, color, beauty.

Epitaph on a Vanished Star. —

"On pure white stone whereon, like crown on brow,
The image of the Vanished Star was set;
And this was graven on the pure white stone
In golden letters — While She Lived She Shone."

— *Jean Ingelow.*

Light Shining. — "Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct." — *Spurgeon.*

A man once said, "I have no more influence than a farthing rush-light." "Well," was the reply, "a farthing rush-light can do a good deal. It can light a light-house lamp that will save many a ship. It can start a fire that will keep many a creature from freezing to death. It can enable the wayfarer to read the directions on the guide-board; it can give you light to read God's Word."

Light from Martyr Fires. — When Bishops Ridley and Latimer were going to the stake in Oxford, to be burned as martyrs, Bp. Latimer said, "Be of good cheer, Master Ridley. We shall light such a candle, by God's grace, in England this day as, I trust, shall never be put out again."

Willing for a Season to Rejoice (ἀγαλλιασθῆναι) in His Light. — The word for rejoice means *to exult, to glory in.* "They were

38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39. ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40. And ye will not come to me, that ye might have life.

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attracted by His *brightness*, not by His *warmth*." — *Bengel.* They basked in His rays, but the lamps of their souls were not kindled by His.

36. THE WORKS THAT I DO BEAR WITNESS OF ME. — What an array of witnesses they might have found had they wished to learn the truth! Here a company of those who had been lame, but now were running to tell the story of their healing; there a band of those who had been blind, but now could see; lepers who had been cleansed; demoniacs clothed and in their right mind; sick raised from their beds, and dead brought to life again; sad hearts comforted; sinful souls redeemed; ignorant minds enlightened; wandering ones restored.

37. THE FATHER HIMSELF HATH BORNE WITNESS OF ME. — In the British Art Exhibit at the Columbian Exposition, there was a remarkable picture of a blacksmith's shop. All the homely details — the smoky walls and rafters, the lurking shadows, the forms and faces of the men showing in the half-lights — were portrayed with singular fidelity.

But the greatest artistic triumph appeared in the marvelous reflection upon a boy's face, of light from an unseen forge. The ruddy glow, illuminating the sturdy figure and honest features of the rugged fellow busy with his work, was simply wonderful. **The Bright Reflection.** No need to picture the red flames of the forge beyond; their existence was distinctly evident. The bright reflection proved their presence and their power.

So it is always. A vivid reflection is invincible proof of light somewhere.

While hands are busy with common work, the face may shine with radiant reflection of light divine, and the quiet life may be illuminated, if the worker will keep near to the Unseen Source. — From "*Bright Threads*," by *Julia H. Johnston.*

39. SEARCH THE SCRIPTURES. —

"Thy Word is like a deep, deep mine;
And jewels rich and rare,

Are hidden in its mighty depths,
For ev'ry searcher there.

Thy Word is like a starry host,
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

Thy Word is like a glorious choir,
And loud its anthems ring,
Though many tongues and parts unite,
It is one song they sing.

Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle day,
All needful weapons there."

Dr. Fuller's Experience. — "Lord, this morning I read a chapter in the Bible, and therein observed a memorable passage whereof I never took notice before. Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin veil laid over Thy Word, which is more rarefied by reading, and at last wholly worn away? . . . I see the oil of Thy Word will never leave increasing while any bring an empty barrel."

"The Old Testament will still be a New Testament to him who comes with a fresh desire of information. How fruitful are the seeming barren places of Scripture. Bad plowmen which make balks of such ground! Wheresoever the surface of God's word doth not laugh and sing with corn, the heart thereof within is merry with mines." — *Thomas Fuller, in Good Thoughts for Bad Times.*

Butterflies or Bees. — "To some the Bible is uninteresting and unprofitable because they read too fast. Among the insects which subsist on the sweet sap of flowers there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a good deal of ground. But in the same field there is another worker, whose brown vest and strong straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy

plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom ; if its dragon mouth be shut, he thrusts its lips asunder ; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into its luscious recesses. His rival of the painted velvet wing has no patience for such dull and long-winded details. But what is the end? Why, the one died last October along with the flowers ; the other is warm in his hive to-night amidst the fragrant stores which he gathered beneath the bright beams of summer. To which do you belong? — the butterflies or the bees? Do you search the Scriptures or only skim them?" — *J. Hamilton, D. D.*

A. D. 28.
Early in April. The Passover that year was March 29 to April 5.
SECOND YEAR OF CHRIST'S PUBLIC MINISTRY. THE YEAR OF DEVELOPMENT. EARLY IN THE GREAT GALILEAN MINISTRY.
The Pool of Bethesda.

Unmeasured Depths of Scripture Truths. — The Scriptures are like a mine over which we have often walked without knowing the treasures beneath our feet. They are like the powers of nature, which have always contained the treasures of the telegraph, telephone, of electricity, of steam for power, of coal for warming, and yet men did not know these riches for ages. "In olden times a duke craved from a king his daughter's hand in marriage. The king answered by handing him a rough iron ball. Indignant, the duke threw it to the ground, when lo! a spring struck, the ball opened and displayed a silver chicken; this, a golden egg ; this, a marriage-ring, complete and gorgeous, set with precious diamonds." So the Bible contains hidden treasures, enclosed one within the other. The more we study, the more we shall find.

Blank Pages of the Bible. — "I dare say none of you ever saw a kind of ink used for secret writing. Common ink, you know, leaves a very plain mark on the paper ; but this ink of which I am speaking, fades away directly it is used, and the paper seems to be blank. But if that sheet of paper is held to the fire, the writing comes out and can be read easily. Now to a great many people the pages of the Bible, especially of the Old Testament, seem all blank, without any beauty or interest. But if you learn to read God's word with care and intelligence, above all, if you pray to God to show you the true meaning, the pages

which seemed blank before will be full of interest for you." — *H. J. W. Buxton, M. A.*

LIBRARY. — Rogers' *Eclipse of Faith*, "The Blank Bible."

ENOUGH TO GUIDE, MORE TO LEARN. — Any one can easily know enough of the Scriptures to see the way to heaven, and to be guided safely through life; as a child may know enough of nature for the ordinary purposes of living. Yet, as in God's works of nature there are untold treasures, and all that even modern science has gained is but a little spray from the great ocean, a small sheaf from the boundless harvest of good things God has laid up for man's blessing, so there are yet untold treasures in the Word of God. We are like children who having learned to read and spell, imagine that we have some conception of the vast and glorious literature into which the simple letters of the alphabet can be formed.

> "Upward we press, the air is clear
> And the sphere-music heard;
> The Lord hath yet more light and truth
> To break forth from His word."

LIBRARY. — In Washington Irving's *Alhambra* is a story of "The Moor's Legacy." A vast treasure was hidden within the mountain, but it required three things to obtain it, — diligent search, certain written words and the living voice. These three best reveal to us the treasures of the Scriptures.

SCRIPTURES, WHAT THEY ARE LIKE. — "It is said of some of the mines of Cornwall that the deeper they are sunk the richer they prove; and though some lodes have been followed a thousand and even fifteen hundred feet, they have not come to an end. Such is the Book of God. It is a mine of wealth which can never be exhausted. The deeper we sink into it, the richer it becomes." — *Rev. Charles Graham.*

The Scriptures are like a mansion with many rooms opening into one another You open one door and it reveals several other doors. The more we study the Scriptures the more we see there is to learn. It is the same with nature. A piece of glass becomes a lens by which whole worlds are revealed in heaven. The electricity which, in some form, has been known for ages, becomes light and power.

LIBRARY. — See the interpretation by Ruskin of a few lines of Milton's *Comus*, in his *Sesame and Lilies.*

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The Pool of Bethesda.

NEAR-SIGHTED GLASSES. — A ministerial friend of mine was very nearsighted in his boyhood. Till he was twelve years old he never saw a distant prospect or viewed a landscape. All talk about such things was mere uncomprehended imagination to him. At that age his father gave him near-sighted spectacles, and for the first time he knew what a landscape was. It was like the creation of a new world, though that world had always been there, but unseen. An experience like this has been mine in reference to some portions of the Bible. Deeper and long continued study, and the help which others have given me, were the near-sighted spectacles which revealed the new world to me.

AIDS TO VISION. — We can often see a thing very clearly after it is pointed out to us, which yet entirely escaped our notice before. A picture explained by an artist has been a new picture ever since, though we had seen it many times. A fact of nature pointed out by a scientist has illumined some portions of God's works which were unknown before. Ruskin's fifth volume of Modern Painters has opened the eyes of many to see in clouds and trees and leaves a multitude of things which were unseen, though plain before the eyes. The same is true of many of the best books.

RUSKIN'S BIBLE TRAINING. — John Ruskin, in his autobiography, tells of the foundation on which the character of this remarkable man was reared. "After our chapters (from two to three a day, according to their length), the first thing after breakfast (and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visiting or excursions, except real traveling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known : and with the chapters thus gradually possessed from the first to the last, I had to learn the whole body of the fine old Scotch paraphrases, which are good, melodious, and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear to sound." "Though I have picked up the elements of a little further knowledge — in mathematics, meteorology, and the like, in after life — and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education."— *John Ruskin.*

"Young writers are often advised to give their days and nights, if they would acquire a good English style, to the reading of this or that author. Our advice is that they read the Bible — read it aloud, until ear and brain become saturated with its sound and phraseology, and the heart with its truths." — *Ruskin.*

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Finding the Bible by seeking the truth there, loving and obeying it, is like lighting up the dark wires of an electric light or the black iron of a gas-pipe. It is like the clearing away of a fog.

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The Bible is like a *microscope*, showing us the wondrous depth, extent, and pervasiveness of man's sin and God's love and providence, and of His law. It is also like a *telescope*, bringing the distant heavens near, showing the marvellous reach of God's wisdom, power, and love.

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Foot Lamps. — I heard not long ago as an illustration of the text "Thy Word is a Lamp unto my feet," that in Jerusalem men sometimes walk the dark and narrow streets with a candle upon the toe of their boots as miners here carry them upon their hats. The story was regarded as doubtful by one who had lived long in Jerusalem. But last summer at Saratoga, in the house of Panza, which is a reproduction of an ancient house of Pompeii about the time of Christ, I saw a foot from that city with the lamp upon it, and a statement that it had been discovered that such was once the custom. Let the Bible be held close to the path in which we walk, that we may avoid the dangers and keep the way.

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The Bible Interpreted by Love. — "You have heard of the story of the blind girl who, when her fingers became callous, cut her finger tips to make them more sensitive. This, however, only made them harder, and then she could not read her Bible at all. At last, after bitter weeping, she kissed her Bible a farewell. To her intense joy, that kiss revealed to her the fact that she could read the raised words with a touch of her lips. Ever after she kissed into her soul that precious Word." — *H. M. Scudder, D. D.*

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Not Understanding the Scriptures. — (1) Sometimes they are misrepresented, as if one were dressed up in such strange clothes that his friends do not know him. (2) Men often read, not to find what is in the Bible, but to find what they want in it. So Ruskin says that people

see in nature not all there is, but what they look for. (3) Men look at the Bible with prejudice, as if through a colored glass or one of those mirrors which distort the features.

A. D. 27.
Early in April. The Passover that year was March 29 to April 5.
SECOND YEAR OF CHRIST'S PUBLIC MINISTRY. THE YEAR OF DEVELOPMENT. EARLY IN THE GREAT GALILEAN MINISTRY.
The Pool of Bethesda.

STORY OF NANSEN. — "Among the personal effects which Dr. Nansen took with him was a phonograph. Into this his wife had sung her sweetest songs, and his babe lifted up its infant voice. In the loneliness of the far north he could again hear the familiar accents and re-enter the home circle. Fatigued, here was rest. If ever discouraged, here was cheer. If ill, loved voices would bring a balm.

Did you ever think of the Bible as a phonograph, into which God has spoken? When life seemed more dreary than the icy Arctic, have you ever turned to the book for companionship and courage? Into it God has spoken for your hours of sorrow, of weakness and trial. For all the moods of men the Bible has a message. For each condition in life, for every experience, it has direction and wisdom. Let us learn from the explorer the superior value of the Bible as a vehicle of comfort and rest to the soul." — *Rev. Warren P. Flanders.*

HOW TO SEARCH THE SCRIPTURES. — "As the apes in the story, who, finding a glow-worm on a very cold night, took it for a spark of fire, and heaped up sticks upon it to warm themselves by, but all in vain, so do they lose their labor that, in the warrantable search of Divine truth, busy themselves about sounds of words, and so deceive their own souls, crying out, like the mathematician in Syracuse, 'I have found it, I have found it,' when indeed they have found nothing to the purpose." — *Bib. Illustrator.*

SEARCH THE SCRIPTURES BY LEARNING BY HEART. — The best portions of the Bible should be learned by heart. Such verses will be a constant education both of heart and mind. It will bring us into intimate communion and companionship with the best people and the best thoughts in the world. We repeat them in our walks; we let them shine within us during our daily tasks.

SEARCH THE SCRIPTURES, BY READING them consecutively, a whole book at a sitting.

SEARCH THE SCRIPTURES BY TAKING A BROAD VIEW OF THEM, as an artist views a landscape, or a geographer studies a country.

When one who has been accustomed to study the Bible only by single texts, or detached portions, first sees them combined into one beautiful whole, as in a period of divinely guided history, or the perfect life of Christ, the vision comes to him almost like a new revelation. Separate colors and forms are one thing; the cathedral window made out of them is another and diviner work.

Individual events are like sentences written on the sky in letters so large that but one word can be read at a time. The consecutive history is the story those words reveal when seen and read together.

A single star reveals the glory of God, but the whole universe of stars has meanings and glories the single star can never show.

"Oh that I knew how all thy lights combine,
And the configuration of their storie;
Seeing not only how each verse doth shine,
But all the constellations in their glorie."

One of the best fruits of the Higher Criticism is found in the increased attention it has awakened toward this method of study. The method is of value whatever the knowledge or estimation of the results which some of the critics have reached.

Search the Scriptures by Mining, or as a botanist studies flowers, or a farmer the soil.

Studying the words and phrases of the Bible often reveals treasures over which we have walked unconsciously all our lives.

Many of our words contain whole poems; others are volumes of history or philosophy. Dr. Burton says: "Take up the commonest words of daily speech, and put them to your ear, and they will sing like shells from the sea. There are whole poems in them, epics, idyls of every sort."

In Luke 10: 40, Martha asks Jesus to bid her sister Mary *help* her. The word for help is a compound word **συναντιλάβηται**, *sun* together with, *anti*, "over against, on the other side," and *labētai*, "to take hold of." So that the thought is that *Mary take hold of the burden on the other side, and lift it together with Martha.* The same word is used but once more in the New Testament, in Rom. 8: 26, where we are told that the Spirit *helpeth* our infirmities. The Spirit takes hold of the burden of our infirmities, on the side over against us, and bears them together with us.

Again in Acts 2: 26, "my flesh shall *rest* in hope," the word *rest* means *to dwell in a tent or tabernacle.* "It is a beautiful metaphor," says Professor Vincent; "My flesh shall *encamp on hope;* pitch its tent there to rest through the night of death, until the morning of resurrection."

The Bible is full of such picturesque and poetic words.

A. D. 28.
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SEARCHING THE SCRIPTURES BY MEANS OF ART. — Mr. Ruskin says that "great nations write their autobiographies in three manuscripts — the book of their deeds, the book of their words, and the book of their art. Not one of these books can be understood unless we read the two others." Teachers can often gain both vividness and light from the numerous pictures of Bible scenes by the greatest artists.

A PECULIAR LITERARY TEST. — "In a certain college where the Bible is usually studied one hour in a week, at the first exercise of the freshman class for the college year 1894–95, thirty-four young men were present — thirty-three of whom were connected with religious organizations. There were nine Congregationalists, nine Presbyterians, five Methodists, three Baptists, two of the Reformed Church, two Jews, one Free Baptist, one Unitarian, and one Roman Catholic. They were about twenty years old. To test the biblical knowledge of these thirty-four college students, this college president wrote out on the blackboard twenty-two quotations from the writings of the most noted English-speaking poet of the present century, Alfred Tennyson, with whose writings all educated persons are more or less familiar. These twenty-two extracts all contained references or allusions to the Holy Scriptures. These are all given in the New York *Independent* for November 8, 1894, with the results of the test. Of the twenty-two I select only those referring to the Gospels. With pencil and paper before them, the thirty-four students were requested to explain what Tennyson referred to in each passage.

1 "My sin was a thorn
Among the thorns that girt Thy brow."— *Supposed Confessions.*

2 "Arimathæan Joseph." — *The Holy Grail.*

3 "For I have flung thee pearls and find thee swine."
— *The Last Tournament.*

4 "Perhaps, like him of Cana in Holy Writ,
Our Arthur kept his best until the last." — *The Holy Grail.*

5 "The church on Peter's rock." — *Queen Mary.*

6 "Follow Light and do the Right — for man can half control his doom —
Till you find the deathless Angel seated in the vacant tomb."
— *Locksley Hall, Sixty Years After.*

Here is the result of the examination :

25 of the 34 understood the allusion in No. 1	. .	and 9 failed.
11 of the 34 understood the allusion in No. 2	. .	and 23 failed.
12 of the 34 understood the allusion in No. 3	. .	and 22 failed.
24 of the 34 understood the allusion in No. 4	. .	and 10 failed.
9 of the 34 understood the allusion in No. 5	. .	and 25 failed.
16 of the 34 understood the allusion in No. 6	. .	and 18 failed.

It might be well to test our older scholars' knowedge in the same way by these passages. Or, still better, sometime, with the whole list, and with some of the more than five hundred passages in Shakespeare which contain references or allusions to the Scriptures.

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In Them Ye Think Ye Have Eternal Life. — Green, in his *Short History of the English People*, Chap. VIII., gives a marvelous testimony to the effect of the printed Bible in Elizabeth's reign. "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible." Its literary and social effects were great, "but far greater was the effect of the Bible on the character of the people at large." "One dominant influence told on human action." "The whole temper of the nation felt the change." "A new conception of life, a new moral and religious impulse spread through every class." — *J. R. Green, M. A.*

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"Be thou my star in reason's night;
Be thou my rock in danger's fright;
Be thou my guide mid passion's sway;
My moon by night, my sun by day."

Dean Milman to his Bible.

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40. Ye Will Not Come to Me. — "All unavoided is the doom of destiny," is the language of moral weakness; but faith makes quick reply, "Yes, when avoided grace makes destiny." This is the thought which gives such unutterable sadness to wasted lives — "It might have been otherwise." They were not powers of evil alone which took the soul by the hand and led it into the labyrinth of the world. The angels of love, the voice of mercy, the Spirit of God, were near to raise the mind and to direct the life. This is the element which creates all true and high tragedy, and without which the creations of human genius are but a medley of irrelevant disasters, and not a true picturing of character and life. This one feature it is which sets (I speak for myself)

41. I receive not honour from men.
42. But I know you, that ye have not the love of God in you.
43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?
45. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.
46. For had ye believed Moses, ye would have believed me: for he wrote of me.
47. But if ye believe not his writings, how shall ye believe my words?

A. D. 28.
Early in April. The Passover that year was March 29 to April 5.
SECOND YEAR OF CHRIST'S PUBLIC MINISTRY. THE YEAR OF DEVELOPMENT. EARLY IN THE GREAT GALILEAN MINISTRY.
The Pool of Bethesda.

the play of Macbeth foremost in the great trilogy of our own Shakespeare; and this thought that it might have been otherwise, as it is the pivot of all human tragedy, so does it furnish the most pathetic power of the divine utterances, for there is no pathos equal to that which is the cry of love over a glorious life which might have been saved, and was not; which might have been made lustrous with high and holy deeds, but was not. And when it is power and love weeping over the reckless waste of man's noblest heritage; when it is boundless power — unbounded save by the high homage it pays to the creatures it has made; when it is infinite love which will do all to save the offspring of its hand, except degrade and unman him by irresistible coercion; which scorns because it is love, to enforce a homage which is unwillingly rendered —then every element of tragedy is present; love, yearning power only limited by its self-imposed restraints, looking forth in sadness, not upon human helplessness, but upon human wilfulness. This gives the most touching pathos to divine records. I have searched through literature, I have read many a touching and tender passage, I have read the tear awakening lament of "In Memoriam," I have been stirred to generous passion by the loving lines of Hood over the unfortunate for whose life society seemed responsible, I have listened to the frenzied wail of Hecuba in her abounding grief, I have seen the old Greek hero baffled by the darkness and I have heard his cry for light; but I have never met with pathos so moving as the cry of Omnipotence and Love, "Ye will not come to me that ye might have life!" — *Christian Union.*

"So from the heights of Will
Life's parting stream descends
And, as a moment turns its slender rill
Each widening torrent bends.

From the same cradle's side
From the same mother's knee,
One to long darkness and the frozen tide
One to the peaceful sea." — *O. W. Holmes.*

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44. How Can Ye Believe, etc. — In a recent lecture (1893) before the students of the Chicago Theological Institute, Mr. Moody gave the following object lesson: "The Spirit cleanses the believer through the Word. People close up their Bibles and then wonder why they do not become holy." He then took a pitcher of water and began to pour it into a bottle filled with a dark fluid. The water drove out the fluid, and was rapidly making the contents look clear. Then he put the cork in the bottle and continued to pour the water. "That," he said, "illustrates the people who stop up their minds with unbelief. The Word does not get in, and their minds are poisoned and tainted with evil. Many people sit in church with their minds corked up, and the minister pours on the Word, but it all goes outside. The people should be prepared to receive the message as much as the minister to give it."

The Temple of Honor and Virtue. —

"There was a people once by wisest counsels steered,
Who Temples twain to Virtue and to Honor reared.
Excepting through the first — they stood so wall to wall —
No one within the second one could get at all.
As forecourt unto Honor's Temple, Virtue's stood,
'Through merit praise is reached,' such was the moral good.
An age did those two temples thus together stand
And all was noble-toned and prosperous in the land,
But long ago did Virtue's solemn temple fall,
And Honor's shrine, profaned, is open now to all."
— *Oriental*, in *Foster's Cyc. Illustrations.*

CHAPTER VI.

THE BREAD OF LIFE.

1. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

A. D. 29.
April.
Just before the Passover, which was April 16–24.
THIRD YEAR DURING THE GREAT GALILEAN MINISTRY.
PLAIN OF BUTAIHA BELONGING TO BETHSAIDA.
JOHN BAPTIST BEHEADED IN MARCH, A. D. 29, JUST BEFORE THIS MIRACLE.
JESUS BETWEEN 32 AND 33 YEARS OLD.
Feeding the Five Thousand.

A WHOLE YEAR, the SECOND YEAR of Christ's ministry — the YEAR OF DEVELOPMENT, intervenes between chapters V and VI, recorded in Matthew 4:12–14:12; Mark 1:14–6:29; Luke 4:14–9:9.

1. JESUS WENT OVER THE SEA OF GALILEE. — Two reasons are given, both growing out of the martyrdom of John at Castle Macherus, by Herod Antipas.

(1) The first was the need of going outside of Herod's dominions; for in the excitement Herod might seek to murder Jesus Himself and His disciples, for they were as opposed to Herod's crimes as was John. The shadow of His own fate a year later fell over Him. The populace were doubtless greatly excited over this event, and there was danger of a political revolt, which was entirely contrary to the plans and purposes of Jesus, but which might center around His person. We see how the people tried to make Him a king immediately after the feeding of the five thousand (John 6:15). It is quite probable therefore that Jesus was having another fierce battle with the tempter like that in the third temptation in the wilderness, when He was offered all the kingdoms of the world and the glory of them; for the night following he spent in prayer upon the mountain side. **First Reason.**

(2.) The other reason was the need of rest for the disciples. They had been sent over Galilee to heal and preach, a part of their training, and when the news of John's murder reached them they hastened to Jesus as chickens run to their mother when the hawk is sailing over their heads. There was chance for rest at Capernaum. **Second Reason.**

They needed this restful retirement (1) for physical rest; (2) for instruction in review of their labors; (3) for communion with God, (4)

2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went up into a mountain, and there he sat with his disciples.
4. And the passover, a feast of the Jews, was nigh.

for that wider and truer view of their work which comes from seeing it as a whole, as a landscape is seen from a mountain top.

THE NEED OF REST. — No one can do his best work without periods of rest from work. Every tree and plant must have its resting time. We put our hyacinths in the dark a few weeks if we would have them bloom well. There is a kind of crystalizing process, an "unconscious cerebration," going on in the mind and in the soul during these periods of rest. Moreover, the fountain needs often filling if it would flow freely, and we cry out : —

"O bliss of blisses, to be freed
From all the cares with which this world is driven,
With liberty and endless time to read
The libraries of heaven."

RESTING TIMES. — "It was a grand, if one-sided saying of one of God's workers : 'Let us toil on now. There will be time enough to rest in eternity.' The most willing workers need times of rest on earth. So the stillness and restfulness of night succeeds the stirring day, and the quiet Sabbath rest comes round after six days of labor. But what would life be if it were all passed in night and rest? That man only can enjoy rest who has won it by honest work. Bunyan's armed man had to fight through opposing ranks before he could sit down to rest and banqueting. Hercules won the rest of Olympus through toils and sufferings. Even the Olympic gods passed through the fiery ordeal of battle before they could enjoy the divine calm of Olympus. It is true that a rest remains for the people of God ; let us not forget the further truth, that we must '*labor* . . . to enter into that rest.'" — *Sunday School Times.*

2. BECAUSE THEY SAW HIS MIRACLES. — "Signs," signs of spiritual truths, of His goodness and love.

The way to draw crowds to the gospel is to have something which men need, in a form that appeals to their hungering souls. There is little use in ringing the bell, be it never so loud, to call men to empty tables. It is the gold that draws men to the Klondike mines.

5. ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

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Jesus did not repulse any because they came to Him from the lower motives; but He sent them away with better ones. The motives that lead men to goodness are not necessarily the motives of those that live goodness. They are steps to the house, not the rooms of the house. They are roads to the city, not the city itself. If even

> "Of our vices we can frame
> A ladder, if we will but tread
> Beneath our feet each deed of shame,"

how much more is it true of our lower motives!

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3. He Sat with His Disciples, teaching them, teaching the multitudes and healing their sick (Mk. 6 : 34; Luke 9 : 11).

Jesus knows our temporal wants as well as our spiritual. But now, as then, He ever leads us through earthly to spiritual blessings. The lower are the means to the higher. All workers for Jesus must follow this example. Christianity is a river of blessings flowing through the world, blessings to the bodies and minds, as well as the souls of men. And blessing the body is a proof of its power to bless the soul, and of the sincerity of those who teach and preach.

Teaching and Healing Should Go Together.

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5. The Hungering Multitudes — The people "as sheep without a shepherd," wandering from home, weary, sick and hungry, was a picture of the great world, The people need eternal life; they need to have their souls nourished and strengthened; they need to be satisfied with love and forgiveness and hope and faith and courage; they need happiness and comfort and peace and health; they are dying for want of the bread of life.

A Picture of the World.

Pictures — *Feeding of the Five Thousand.* — By Doré, by Murillo (Seville, Spain) by Giotto (St. Peter's, Rome).

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

JESUS HAD COMPASSION ON THEM. — Sojourner Truth was seeking her stolen child, without money or influence, or knowledge of what to do. She thought to herself, God has money and all I need; then she went to Him and said, "O Lord, if I was as rich as You be, and You was as poor as I be, I'd help You; You know I would; and oh, do help me." And He did.

PICTURES.— *Christ the Bread of Life.*— Plöckhorst. *Christ the Consoler.* — Ary Scheffer, Plöckhorst. *Healing the Sick.*— C. Schonherr; Benj. West.

HE SAITH UNTO PHILIP.— By combining all the accounts the conversation at this time would be about as follows:

Jesus (speaking to Philip, whose home was at Bethsaida, and who therefore was acquainted with the region and the people),— "*Whence shall we buy bread, that these may eat?*" (John).

Philip.— "*Two hundred pennyworth* ($34 worth) *of bread is not sufficient for them, that every one of them may take a little*" (John).

The Apostles.— "Send the multitude away, that they may go into the towns and country round about, and lodge and get victuals" (Luke).

Jesus.— "Give ye them to eat" (Luke).

The Apostles.— "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" (Mark).

Jesus.— "How many loaves have ye? Go and see" (Mark).

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6. THIS HE SAID TO PROVE HIM.— **πειράζων**, tempting, the same word that is used of the temptations of Jesus. God tries and proves men, putting them to the test to prove whether they are worthy, and by that act to help make them more worthy; while Satan tempts men, that is, puts them to the test with the desire and endeavor to influence them to evil.

Proving is intended to have a double result: (1) to show what one is, and (2) by this process of testing, to strengthen the good. Philip was tested, both to prove his faith, his insight, his wisdom, the results of his training, like a school examination, and also to increase these qualities.

LIFE AN EDUCATION BECAUSE A PROBATION.— Life is both a probation and an education: a probation through the process of education, and an education through the probation.

1. The trials of life are to prove what we are, to see if we are fitted for larger things. We are tested in the use of the ten talents to prove whether we are fitted to rule the ten cities. The rope is tested by a weight, not to break it, but to see if it is fitted to hold up more precious things. The ship is tested, not to destroy it, but to see if it is strong enough to carry costly freight and precious lives through the storm.

2. The meaning of trial is not only to test worthiness but to increase it, as the oak tree is not only tested by the storms, but toughened by them. "The fire doth not only discover which is true gold, but makes the true gold more pure." — *Gurnall.*

> "The good are better made by ill,
> As odors crushed are sweeter still." — *Rogers.*

> "But noble souls through dust and heat
> Rise from disaster and defeat
> The stronger." — *Longfellow.*

A. D. 29.
April. Just before the Passover, which was April 16-24.
THIRD YEAR DURING THE GREAT GALILEAN MINISTRY.
PLAIN OF BUTAIHA BELONGING TO BETHSAIDA.
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Note that it is a sign of God's favor to have trials. "If ye endure chastening God dealeth with you as with sons" (Heb. 12:7). It is because God sees something in us worth proving, some good material that can be made better, some hidden possibilities, that he puts us to the test.

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9. A Lad With Five Barley Loaves. — The young can serve the interests of the kingdom of God. Thus:

> "What time the Saviour spreads his feast,
> For thousands on the mountain side,
> One of the *last*, the *least*,
> The abundant store supplied."
> — *Lyra Innocentium.*

Compare the little maiden who told Naaman of the prophet who could heal him.

Great Blessings Through Common Persons — For the insignificant, the commonplace who make up the greater portion of mankind, there is either no gospel or it is Christ's. 1. For the world of wealth, power, brute violence, sceptical intellect is inflated with its own self-importance. The conceitedly clever will revel in his power to wound the inferior capacity. "This multitude that knoweth not the law is accursed," says

religious pride. "These persons are not in society," says a fashionable pride. "Mankind is composed of 1,000,000,000 persons, mostly fools," says intellectual pride. See how Christ in His every word and action set His face against all this. He instantly made use of the poor lad's barley loaves and fishes. His symbols of the kingdom were a little leaven, a handful of loaves and a grain of mustard seed; the widow's mites receive His commendation.

A LITTLE MULTIPLIED BY GOD BECOMES GREAT. — "Most of us have only one talent, but he who has one talent sometimes makes ten of it. We have only five barley loaves, etc., which indeed in themselves are useless, but when given to Christ He can make them enough to feed five thousand. Take the one instance of kind words of sympathy and encouragement.

"When Count Zinzendorf was a boy at school, he founded amongst his schoolfellows a little guild which he called the 'Order of the Grain of Mustard Seed,' and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world. The widow's mite! When they laughed at Saint Theresa, when she wanted to build a great orphanage and had but three shillings to begin with, she answered, 'With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa cannot do.' Do not let us imagine, then, that we are too poor, or too stupid, or too ignorant, or too obscure to do any real good in the world wherein God has placed us.

"If you bring no gift how can God use it? The lad must bring his barley loaves to Christ before the five thousand can be fed. Have you ever attempted to do as he did? Have you, even in the smallest measure, or with the least earnest desire, tried to follow John Wesley's golden advice: 'Do all the good you can, by all means you can, in all the ways you can, to all the persons you can, in all the places you can, as long as ever you can?" — *Farrar.*

EXAMPLES — HOWARD, CAREY. — Has there been a nobler work of mercy in modern days than the purification of prisons? Yet that was done by one whom a great modern writer sneeringly patronized as the "dull, good man John Howard." Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker, William Carey. These men brought to Christ their humble efforts, their barley loaves, and in His hand, and under His blessing, they multiplied exceedingly. "We can never hope," you say, "to lead to such vast results." So they thought.

LIBRARY. — Browning's *The Boy and the Angel.*.

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

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CHRIST'S WAY OF BLESSING. —

"Oh, not in strange portentous way
Christs miracles were wrought of old
The common thing, the common clay,
He touched and tinctured, and straightway
It grew to glory manifold.

The barley loaves were daily bread,
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill." —

The Outlook.

10. SO THE MEN SAT DOWN. — Either the companies consisted some of one hundred, and others of fifty, each arranged on three sides of a square, according to Roman custom; or they were arranged in fifty *triclinia*, or three sides of a parallelogram, each consisting of a hundred men. With their bright-colored Oriental dresses (gay red, blue, and yellow, which the poorest wear), these men presented an appearance which recalled a brilliant garden in the early summer, with numerous flower beds.

"And when He had given thanks, 'looking up to heaven'" (Luke). Thus recognizing the Giver of all good.

"'Twas seedtime when he blessed the bread,
'Twas harvest when he brake."

On an old teapot that belonged to the Wesleys is found the following grace, by John Cennick: —

"Be present at our table, Lord;
Be here and everywhere adored;
These mercies bless and grant that we
May feast in paradise with thee."

"We thank thee, Lord, for this our food,
But more because of Jesus' blood;
Let manna to our souls be given,
The bread of life send down from heaven."

He Distributed to His Disciples, and His Disciples to Them that Were Set Down. — Jesus conferred great honor on the disciples in making them the instruments of conferring his bounty. So let teachers, pastors, parents, not do all things themselves, but use scholars and children, whenever it is possible, in the works of mercy.

Our duties and our privileges are not measured by what we can do of ourselves, but by what God is willing to do through us. We cannot turn the machinery of the factory, but we can let the water on to the wheel. We cannot push the steamship across the ocean, but we can let on the steam for the engine to do it.

The Disciples Co-working with Jesus. — Jesus could have rained down manna, so that each person could have picked up enough just before him to supply all his needs. But he chose to work in such a way that there must be co-operation on the part of his disciples before the multitude could be fed. In using human instrumentalities to supply human need, the Master most beautifully exemplified the way of propagating his truth.

Gain by Giving. — "Christ's provision is more than enough for a hungry world, and they who share it out among their fellows have their own possession of it increased. There is no surer way to receive the full sweetness and blessing of the Gospel than to carry it to some hungry soul." — *Maclaren.*

Churches thrive in their spiritual life when they most distribute to others the gospel God has given to them. A church once being in debt, voted to turn all its contributions into that channel till the debt was paid. But the contributions grew smaller and the debt did not. Afterwards, they gave to all objects of benevolence, and they prospered themselves financially.

How Churches Thrive.

A missionary church doing most and giving most for the heathen is most prosperous at home in all spiritual usefulness. Individuals will find the same rule holding true. They gain spiritual life by imparting it. They gain clearer views of truth by teaching others. They grow richer in all that is best in life by giving freely of the money God gives them.

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This is especially true of teachers. Mr. B. F. Jacobs says that "God has skimmed the church and put the cream into the Sabbath school." It seems to me that even more than this, teaching in the Sabbath school changes the skim milk into cream.

Teachers.

"The fountain that gives what it receives is fresh and clear and beautiful. The bog that receives and does not give is malarious, foul, reptile-haunted. This miracle was a symbol of that love which exhausts not itself by loving, but after all its outgoings upon others, abides itself far richer than it would have done but for the multiplying which there ever is in a true dispensing." — *Trench.*

A city grows rich by receiving and giving forth. It is a focus of commerce, A desert neither receives nor gives, and it always remains barren and poor. Every heart that receives and gives forth grows rich in holiness and love and everything that belongs to its commerce.

LIBRARY. — The *Poem* of the "Two Sacks of Wheat." One man kept his until it rotted away. The other sowed his broadcast and reaped a harvest.

COMPARE. — The widow's cruse of oil and barrel of meal (1 Kings 17 : 9–16).

"As the widow's oil increased, not in the vessel, but by pouring out; as here the barley bread multiplied, not in the whole loaf but by *breaking* and *distributing;* and as the grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land, so spiritual graces are best improved, not by keeping them together, but by distributing them abroad." — *Saunderson.*

THE UNFAILING CRUSE. —

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse
Or thy handful still renew;
Scanty fare for one will, often,
Make a royal feast for two.

" For the heart grows rich in giving ;
All its wealth is living grain ;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy ?
Do thy steps drag wearily ?
Help to bear thy brother's burden :
God will bear both it and thee.

" Is the heart a well left empty ?
None but God its void can fill ;
Nothing but a ceaseless fountain
Can its ceaseless longing still.
Is the heart a living power ?
Self-entwined, its strength sinks low.
It can only live *in loving*,
And by *serving*, love will grow."— *Mrs. Charles.*

Exporting Religion. — " When the Massachusetts legislature were discussing the propriety of granting an act of incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for *exporting religion*, when in fact we had none to spare. He was answered that religion was a commodity of which the more we exported the more we had left. The man who strives to shut up fire in order to preserve it will soon find he has nothing left but ashes. We get the best fire by throwing it open that others may share its warmth. We get the purest water for ourselves by allowing it to flow on and bless others." — *Rev. H. L. Hastings, D. D.*

The Arithmetic of God. — " This is the arithmetic of the kingdom. Earthly arithmetic says, 'Give and want.' Heavenly arithmetic says, 'Give and grow rich.'" — *Schauffler.*

(1.) " He multiplied by division, 'distributed.' (2.) He added by subtraction, 'filled twelve baskets with the fragments of the five barley loaves.'" — *W. H. Van Doren, D. D.*

" The story of this miracle presents us the contrast between the arithmetic of man and the arithmetic of God. To human sight it was thus : One person, a lad, a slave ; five cakes ; small cakes, barley cakes, plus two fishes, very small fishes — 5,000 men — women — children — and *children*, ravenous little eaters ! *Loaves* is a misleading word to Western ears. It implies something large, whereas the loaf spoken of in the narrative was about the size of our ordinary griddle-cake or buckwheat

cake. Divide one of those into a thousand equal parts, and see if one of those parts is worth even a starving man's effort to put it in his mouth. But God's arithmetic is not ours. With him one shall chase a thousand and two shall put ten thousand to flight." — *Dr. Deems.*

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The hope of the world's salvation is in the wonderful power of God in multiplying the littles ; the numbers, the wealth, the power of Christians are enough for the salvation of the world, if they will distribute what God gives them, and if His blessing goes with it.

The reason is that in the Divine arithmetic God himself is the multiplier. This may be illustrated by what man is doing. Coal multiplied by man's skill is infinitely multiplied into force, warmth, lights, electric cars. Iron multiplied by man becomes steam engines, railroads, steam ships, cannon, needles, watch-springs and a thousand other things. And so of many other things.

Two men representing an important institution were once in great straits for their cause, when one said to the other, "I am 0, you are 0, but Christ is 1; and that makes 100. With Christ behind us we must succeed."

Training by Work. — President Elliot of Harvard University, in a late lecture at Brooklyn, recognized daily labor as an important and wholesome part of education, and advocates manual training in schools for those who cannot otherwise obtain the accuracy, patience, forethought and good judgment developed by accurate hand-work. The principal of a large city school told me that the manual training was an aid in the intellectual studies of the pupils. So Jesus in this miracle set His disciples to work as a part of their training. Religious hand-work is an aid to spiritual attainments.

As Much as They Would. — Illustrated by God's multiplication in nature, — a few plants can by their seeds multiply wonderfully. One ear of corn, if every kernel were planted and grew, could in ten years cover the whole earth with corn.

Peculiarity of This Miracle. — In turning *water* into *wine* changes of *months* were compressed into *moments*. But grain, by no natural

process can unfold itself into *bread.* We can conceive of an acorn, by degrees, unfolding itself into an oak. But an acorn cannot unfold itself into a *carved column* of oak. — *Van Doren.*

Old Testament Examples. — Elijah fed by ravens (1 Kings 17: 6); miraculously increases the widow's meal and oil (1 Kings 17: 9-16); Elisha feeds one hundred men with twenty loaves (2 Kings 4: 42-44). The manna (Ex. 16: 14-35).

An Eastern Fable. — "There is an eastern fable of a boy having challenged his teacher to prove to him the existence of God by working a miracle, The teacher, who was a priest, got a large vessel filled with earth, wherein he deposited a kernel in the boy's presence, and bade him pay attention. In the place where the kernel was put a green shoot suddenly appeared, the shoot became a stem, the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which, dropping off, left golden fruits in their place, and in the short space of one hour there stood a noble tree in the place of the little seed. The youth, overcome with amazement, exclaimed, 'Now I know that there is a God, for I have seen His power!' The priest smiled at him, and said, 'Simple child, do you only now believe? Does not what you have just beheld take place year after year, only by a slower process? But is it the less marvelous on that account?'" — *Krummacher.*

A Symbol. — "This miracle is a symbol of the inexhaustible love of Christ Himself; a symbol of that miraculous multiplying of sacred influences which, from one brief life of three active years, and one body pierced and broken on the tree, feeds innumerable thousands; a love which Christ imparts to His disciples, and which they in turn convey throughout the ages and to all lands." — *Abbott.*

The Figure of Eating has many lessons for us, such as the need of a spiritual appetite; how a healthy digestion causes the food to yield up all that it contains of nourishment; the need to use by right activity the food we eat.

"The figure of eating reminds us that the acceptance of Christ is an act which each man must do for himself. No other man can eat for me.

"It also reminds us that as the food we eat is distributed, without our own will or supervision, to every part of the body, giving light to the eye and strength to the arm, making bone or skin in one place, nerve or

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

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blood-vessel in another, so, if only we make Christ our own, the life that is in Him suffices for all the requirements of human nature and human duty."—*Prof. Marcus Dods.*

GATHER UP THE FRAGMENTS, THAT NOTHING BE LOST. — Let nothing be wasted or lost in God's work. Using well or wasting the fragments of time, of opportunity, the nooks and corners of life, makes all the difference between success and failure.

Window from Fragments.

There was once an apprentice to an artist in stained-glass windows, who used the odd hours of his time and the waste pieces of glass to make a window, and the result was more beautiful than any his master had made, and it was placed in a church.

Saving Gold in the Mint.

In the United States mint at Philadelphia I was told that the putting of a grated floor upon the room where certain parts of the work was done, brought a saving of $80,000 in a year from the little specks of gold that floated off during the working of the metal. They fell upon the floor, were swept up, washed out, and remelted.

"There is no waster in the universe like a sinner." He wastes infinite opportunities, infinite love, infinite blessings, a soul of infinite worth.

SCIENCE SAYS, "GATHER UP THE FRAGMENTS."—Many of the most useful things are now made out of what was once thrown away. The former refuse in making kerosene oil is now worth more than the oil. The waste of logs is made into paper, and so of many things.

"One of the glories of science is to abolish the word 'waste.' Even the rag-picker has his function to perform, a higher one perhaps than yours. It is better to gather rags than to wear overmuch finery, because those rags go to the mill and become paper, on which the lovely and heroic deeds of men are inscribed. When death comes he will make mock of your fine clothes, and you will go your way to the rag heap. He who rescues rags is often more useful than he who wears them, and he might have written across him 'Gather up the fragments,' etc. He gathers rags, bones, etc. He sorts them. Then they are sold and made into new materials, which in their turn come round again to

rags. I take up a sheet of paper upon which to write, and I say of it, 'Rags of my youth come back again — come to clothe my soul this time.'" — *Georye Dawson, M. A.*

"The distinguishing characteristic of our arts and manufactures is economy. Substances which our forefathers threw away are now converted into useful and valuable products. We extract beautiful colors from the dung-heap, and delicious perfumes and essences from the offal of the streets. Every day we are finding out more and more that nothing is useless; that even the waste and refuse of our manufactures may be turned to profitable account, and made to minister to the necessities or the comfort of man. By the work of our own hands, therefore, our Lord is teaching us the lesson of economy." — *H. Macmillan, LL. D.*

Value of Waste.

"Ekegrén, a celebrated watchmaker in Geneva, told me that the chamois skin he used in polishing and packing gold did not become worthless by use, but when he had worn it out, it was so filled with particles of gold that he could sell it for much more than it cost him." — *Rev. Calvin Cutler.*

All Out of an Ash Barrel. — "You'll be surprised to know what comes out of that dreadful-looking place. Let me tell you a few of the things the picker finds, and you'll see that the fairies of the story books never performed any greater marvels than every day come from the hands of common workmen. Beautiful cloth worth several dollars a yard comes out of the ash barrel, the most exquisite of papers, balls and buttons of ivory, the daintiest of toilet soap, and the nicest of jelly, the phosphorus that we want for our matches, coal to burn, and furs to keep us warm, solder, boneblack, and leather, and — dear me! I couldn't tell you in an hour all the strange things the ashman carries off in that dismal-looking bag of his."

In fact, there is not one thing that goes into the ash barrel but goes through changes so wonderful that we are glad to pay a great price to get it back into the house in its new shape. — *Olive Thorne Miller.*

Col. Waring, who has made such a revolution in the street-cleaning department of New York, says that by proper sorting there could be profit enough made out of the refuse of the city to pay the whole expense of the department, five or six millions of dollars.

Nature Says, Gather Up the Fragments. — "Though the wealth of God is uncountable, He takes care even of His pence. There is no waste

in His workshop. All things go towards the upbuilding of some newer life. Whatsoever you behold is but part of the great wheel of life everywhere returning. The cloud becomes the rain, the rain the river, the river the sea, the sea the cloud again."

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Nature is a rigid economist. In her household there is no waste. Everything is utilized to the utmost. The decay of rocks forms the soil of plants; and the decay of plants forms the mould in which future plants will grow. The sunlight and carbonic acid gas of past ages, which seemed to be wasted upon a desert world, have been stored up in the form of coal for the benefit of man. The water that seems to be dissipated in the air descends in the dew and rain to refresh and quicken the earth. The matter that has served its purpose to one object goes by death and decomposition to form another object with a different purpose to serve. The materials which the animal kingdom receives from the mineral and vegetable kingdoms must be restored in order that they may be carefully circulated without diminution or waste over the whole earth. The gases that disappear in one form reappear in another. Forces are changed into their equivalents. Heat becomes motion, and motion heat. Nowhere is there any waste. In the ashes of every fire, in the decay of every plant, in the death and decomposition of every animal there is change, but not loss; death, but not waste. Everything is made the most of. The fragments of every product of nature are gathered up carefully and made to serve a useful purpose in a new form at Nature's feast. Amid all her lavishness Nature is very saving. The brilliant hues of flowers which the poet and artist love are not the mere idle adornments, but have a practical purpose to fulfill. The beauty and fragrance which we so much admire appear only when the fertilization of the plant by insect agency is necessary; and when this task is accomplished, she withdraws them, as we put out the lights and remove the garlands when the banquet is over."—*H. Macmillan, LL. D.*

"We pour out, all animals pour out, by their breath, a refuse of the body, a noxious refuse, carbonic acid gas. But Nature uses it up. Plants breathe in by their leaves the gas which we breathe out by our lungs; and it is the refuse you give to plants which makes wood. —*Rev. W. W. Peyton.*

CHARACTER IS BUILT UP OF FRAGMENTS. — "A good character is often compared in the Bible to gold, but the golden coin is composed of

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15. ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16. And when even was *now* come, his disciples went down unto the sea.

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

almost infinitely small fragments." A watch case manufactory which for 19 years had occupied the same building in New York city, moved recently into new quarters. It was the custom of the firm to save every bit of dust, and all of the sweepings of the three floors they occupied, and extract the bits of gold lost in the rubbish. Although this process was expensive, it paid very well. When the manufactory was moved, the firm took up all the boards on the three floors, in order to save the gold dust. The boards were reduced to ashes, and the gold was extracted therefrom by a chemical process. Several thousand dollars' worth of gold was found ($67,000 said the Congregationalist).

"Two or three years ago a treasure train brought several million dollars in gold from San Francisco to New York. When the money was counted it was found to be all right so far as the number of the coins went, but in that journey the rubbing together of the coins caused the loss of $2,000. In this case it was a total loss, for the particles were so very fine that they could never be recovered."

"Let us learn the lesson. Our characters are being formed by the additions of small particles of spiritual gold day by day. Single deeds of self-denial, momentary acts of sympathy and mercy; secret struggles against temptation. Unknown battles, hours of sweet communion with the Master, burdens carried, trials endured — these are the kind of fragments out of which a noble character is fashioned into strength and beauty. Let us gather up all such fragments that nothing be lost."— *Louis Albert Banks, D. D. in The Christ Dream.*

15, 17. — HIMSELF ALONE. — Jesus retired to spend the night in prayer, and left the disciples to make their own way home to Capernaum. But from that mountain He could watch their course. (Mk. 6 : 48.)

18. And the sea arose by reason of a great wind that blew.
19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20. But he saith unto them, It is I; be not afraid.
21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

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On the way they were overtaken by one of the sudden, violent storms from the north, so common on the Sea of Galilee. The danger was great, and the tempest drove them away from their harbor.

The reason for this experience probably was to train them in faith, hope and courage, "He will not have them to be clinging only to the sense of His bodily presence, — as ivy, needing always an outward support, — but as hardy forest trees which can brave a blast; and this time He puts them forth into the danger alone, even as some loving motherbird thrusts her fledglings from the nest, that they may find their own wings and learn to use them. And by the issue He will awaken in them a confidence in His ever-ready help." — *Trench.*

THE VOYAGE OF LIFE. — In each of the series of pictures, "The Voyage of Life," by Cole, there is a guardian angel; but in the picture of "Manhood" this guardian is unseen by the man on the rough tide. Christ is with us, although we do not always see Him. He seems asleep or hidden, but the angels can see that He is ever with us to guide and guard.

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18. A GREAT WIND THAT BLEW.—

"Ridge of the mountain wave, lower thy crest!
Wail of *Euroclydon*, be thou at rest!
Sorrow can never be, darkness must fly,
Where saith the Light of light, Peace! it is I!"

REFERENCE. — See under iii : 16, "The Weathercock."

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19. SO WHEN THEY HAD ROWED.—"Is it not the history of the church in a nutshell? Is it not the symbol of life for us all? The solemn law under which we live demands persistent effort, and imposes continual antagonism upon us; there is no reason why we should regard that as evil, or think ourselves hardly used, because we are not fair-weather

sailors. The end of life is to make men ; the meaning of all events is to mold character. Anything that makes me stronger is a blessing, anything that develops my *morale* is the highest good that can come to me. And so be thankful if, when the boat is crossing the mouth of some glen that opens upon the lake, a sudden gust smites the sheets and sends you to the helm, and takes all your effort to keep you from sinking. Do not murmur or think that God's Providence is strange, because many and many a time when 'it is dark, and Jesus is not yet come to us,' the storm of wind comes down upon the lake and threatens to drive us from our course. Let us rather recognize Him as the Lord, who in love and kindness, sends all the different kinds of weather which according to the old proverb, makes up the full summed year. The solitary crew were not so solitary as they thought. That little dancing speck on the waters which held so much blind love, and so much fear and trouble, was in His sight as on the calm mountain top He communed with God. No wonder that weary hearts and lonely ones, groping amidst the darkness and fighting with the tempests and the sorrows of life, have ever found in our story a symbol that comes to them with a prophecy of hope and an assurance of help, and have rejoiced to know that they on the sea are beheld of the Christ in the sky, and that 'the darkness hideth not from' His loving eye." — *Maclaren.*

PICTURES. — *Jesus Walking on the Sea*, Giotto, C. R. Leslie. *Lord Save or* We *Perish*, Plockhörst, Dore, Sanders. *Christ and St. Peter*, A. Schwartz.

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20. IT IS I, BE NOT AFRAID. —

"So I go on not knowing. I would not if I might ;
I would rather walk in the dark with God than go alone in the light ;
I would rather walk with Him by faith than walk alone by sight."

LIBRARY. — Mrs. Stowe's hymn, "When Winds are Raging o'er the Upper Ocean." Tennyson's "Crossing the Bar."

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care." — *Whittier.*

THIS MIRACLE AS A TYPE. — *We see here* A TYPE OF THE CHRISTIAN, amid the storms of sorrow and temptation, doubts and perplexities and

22. ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not, because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

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cares. "Ours is a ship on a voyage, not a ship in a harbor, so that the storms blow over us. It is not the absence of danger, but the presence of Christ which reassures us." — *McDonald.* We see also A TYPE OF THE CHURCH OF CHRIST *in a restless and sinful world*, tossed by tempests of persecution and opposition, assailed by storms of false doctrines; of science, falsely so called, of worldliness and temptation. But the eye of the Saviour rests upon it. He comes and says, "Be of good cheer; it is I; be not afraid." He conquers the storm, and bids the sea be still. A vessel in the sea is safe so long as the sea is not in the vessel. The church is safe in the world so long as the world is not in the church. The church with the divine Saviour, the Christ, in it, is always safe.

LIBRARY. — Longfellow's "Building of the Ship," "Thou, too, sail on oh ship of State!" See Suggestive Illustrations on Matthew, viii: 23-26; and xiv: 22-33.

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27. LABOR NOT FOR THE MEAT THAT PERISHETH. — "The old Grecians that had fed altogether on acorns before, after that bread came in amongst them they made no reckoning of their mast any more, but kept it only for swine. And leathern and iron money began to grow out of request amongst the Lacedæmonians after that gold and silver came into use. So when a man hath once found the favor of God in his heart, and the love of God in Christ hath once lighted on it, and got assurance of it, he ceaseth then to be greedy of the world's trash, which is in regard

of it but dross or pebble stones to gold and diamonds, as mast to the best bread corn; yea, rather of far less worth or value to that than either of these are to it." — *Thomas Fuller.*

THE CHILD OR HIS CLOTHES — Mr. Flavel, in the preface to his *Treatise on the Soul of Man*, speaking of his inattention to his spiritual interests, says, "I studied to know many other things, but I knew not myself. It was with me, as with a servant to whom the master committed two things — the child and the child's clothes: the servant is very careful of the clothes; brushes and washes, starches and irons them, and keeps them safe and clean; but the child is forgotten and lost. My body, which is but the garment of my soul, I kept and nourished with excessive care; but my soul was long forgotten, and had been lost for ever, as others daily are, had not God roused it, by the convictions of His Spirit, out of that deep oblivion and deadly slumber."

COMPARE Isaiah 55: 1-3, and Solomon's experience in Ecclesiastes, chap. 2.

THE VISITOR FROM VENUS. — "Jane Taylor, in one of her moral fables, gives an account of the arrival and sojourn on this earth of a former inhabitant of the planet Venus. He was one of a race like ours, apparently in all respects human, except that he had never heard of death. No hint of it came to him until after he had resided several weeks in this world, and had in the meantime been introduced to all the gayeties of society and instructed in the best means of making money; and his emotions at the discovery that all men must die, and the amazement that overcame him at the worldliness of creatures with such a destiny, and their indifference to the future, are vividly portrayed in the story. One can better see by the way it strikes a stranger how appalling is this earthly insensibility and lack of preparation for death. But imagine the carelessness of human beings living (other things being the same) in a land where there is no death to prepare for!"— *Rev. Theron Brown.*

LIBRARY. — Bulwer's *Lost Tales of Miletus*, the poem "Death and Sisyphus;" and the legend of a man who found a deathless country, in Madame Kremnit's *Roumanian Folk-tales.*

THE BREAD OF LIFE. — "Every living thing, whatever it may be, whether lowest in the scale of existence, or highest, must have food appropriate to itself, or it cannot live. There is a pathetic story which comes to us from the earlier explorations of the vast island of Australia. In the central deserts of that island there grows a strange plant called

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the nardoo, bearing leaves like clover. The Englishmen Burk and Wells, who were making these explorations, in the failure of other food, followed the example of the natives, and began to eat the leaves and roots of this plant named nardoo. It seemed to satisfy them; it seemed to fill them with a pleasant sense of comfort and repletion. But they grew weaker every day, and more emaciated; they were not hungry, for the plant seemed to satisfy the calling of hunger. But all the effects of an unfilled hunger began to appear in them; their flesh wasted from their bones, their strength leaked till they scarcely had the energy of an infant; they could not crawl on in their journey more than a mile or two a day. At last one of them perished of starvation; the other was rescued in the last extremity of it. On analysis, it was discovered that the bread made of this plant lacked an element essential to the sustenance of a European. And so, even though they seemed fed, the explorers wasted away, and one of them died, because they were feeding on a sustenance inappropriate. Now all this is true of man's higher and moral nature. The mistake men are constantly making is, that they seek to feed their higher nature upon wrong food, which may satisfy for the time, but in the long run cannot keep back the pangs of a noble spiritual hunger. Learn the essential meaning of religion. The essential meaning of my physical life is, that I come into contact with food. The essential meaning of my religious life is, that I as really and as utterly come into contact with the food of my spiritual nature — Christ." — *Wayland Hoyt, D. D.*

"A traveler lost his way in an Eastern desert. His provisions were exhausted, and he had already wandered about for several days without food, when he descried under a palm tree on his track the marks of a recent encampment. He approached the spot tremulous with hope. He found a bag which the travelers had left behind, filled with something that appeared to be dates. He opened it eagerly, expecting to satisfy his hunger, when lo! it contained only pearls! He sat down and wept. What are pearls to a man who is dying for want of bread?" — *W. Arnot, D. D.*

Famine Food. — "In that land where mighty famine has been raging over the sea, we are told that the wretched peasants make themselves bread called hunger-bread, the ingredients of which are weeds, chopped cockle or tree bark, and straw. Not infrequently sand is added to help

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

make sufficient substance, such as it is, for the loaves wherewith the starving feed themselves. This food rarely contains a trace of legitimate breadstuff.

"How dire must be the hunger which can force such food upon men, deadly in its consequences on those who must eat of it or die; for when this food is eaten typhus fever follows fast. No earthly power, no scientific knowledge, can command that these stones be made bread. To eat them is death; to refrain from eating them is death as certain and more swift. There is no escape from the alternative horror, unless, indeed, relief come from the outside world, — unless a seeming miracle is wrought, and America's wheat, baked into loaves of life, can be substituted in the hands of the dying for the nauseous, death-bearing hunger-bread.

"Such a vision of our fellow-men in the blighted regions where nothing has grown is almost paralyzing. But it is possible that we have never had the spiritual hunger of men, of all men without Christ, revealed to us, even as clearly as by reports and by our own imagination we have visioned forth to ourselves the condition of the famine-struck Russian peasant. We have not seen that men without God are truly feeding on hunger-bread.

"The spiritual fact is not so readily seen as the physical one; for oftentimes this world's bread has the appearance of food which truly supports and nourishes, while in truth it is no more nutritious than its black and gritty prototype.

"Oh, the hidden hunger of the heart that knows not God! At the last stages of bodily hunger, if not before, the ghastly truth would come out that they were fainting and dying from want. But here again a difference appears; for the grisly fact of soul-hunger may be concealed, not only from others, but from the victim himself, so that the siege-army of starvation may be totally destroying him, and he be unaware that he is dying; or of what he is dying." — *Sunday School Times.*

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FALSE FOOD. — "During the Irish famine of 1849 the Duke of Norfolk invented a curry-powder of which he boasted that if taken by the starving peasants it would destroy all cravings of hunger. How many remedies for the soul's hunger are mere unsatisfying mockeries! Curry-powder is poor food at the best."— *H. O. Mackey.*

HIM HATH THE FATHER SEALED. — When most people could not read, it was necessary to use seals and signs. Thus the ancient hotels for names had picture-signs, as "The Elephant and Castle," "The Boar's Head." For the same reason seals were used, instead of written signatures. Thus God authenticated and indorsed Jesus as His Son, and our Saviour, by signs which all can understand. It was like the indorsement on the back of a note.

To seal anything is to attest by some sign or mark that it is genuine, that it comes from the person who sealed it with his indorsement. The seal to the ancients was like our signature. God had borne this witness to Jesus as coming from Himself, with His sanction and indorsement as a Teacher and Saviour. He had been thus "sealed" (1) by the direct testimony in the Scriptures; (2) by the same in the voice from heaven at His baptism; (3) by indirect testimony in His miracles and Messianic work."— *Cambridge Bible.*

ORIENTAL SEALS.— "With us the seal is of no practical use. It is employed still in legal documents as a mere survival of a time when the seal meant something, and it has degenerated into a red wafer. In the East, the seal is still used by everybody who is above the rank of laborer, and for as many purposes as are mentioned in Scripture.

"The other day, a young man from the city of Mosul — the site of the ancient city of Nineveh — who has come to this country to study, wished to leave a sum of money in my safe for a little while. I told him to put it in an envelope and seal it. He put in the money, stuck the envelope together as usual, and then took his seal, with his device and name on it, rubbed ink over it a while with his finger till the seal was nearly dry, then wet the back of the envelope with his tongue, and pressed the seal down, making an impression in ink over the flap. In the Khan al Hillah, a town of ten thousand inhabitants on the Euphrates, only a few miles from the ancient Babylon, I saw a room opening,

as all do, into the court, the door of which was fastened with a rude wooden lock, and the lock itself and the whole circumference of the door, where it fitted very loosely into the doorway, daubed over with masses of clay. All over the clay were impressions of a seal. The khanjî, or hotel-keeper, told me that the merchant who had occupied the room had been absent several months, and had left his goods there, protected only by his seal."— *W. Hayes Ward, D. D.*

Thus sealed Jesus was proved to belong to God, to be under His protection, His peculiar treasure.

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29. That Ye Believe.—"Many will say, 'I can reach the goal without coming by Christ.' Very well. Do so if you can. The ferry company would feel no jealousy of a man who should prefer to swim to New York. Let him do so, if he is able, and we will talk about it on the other shore; but probably trying to swim would be the thing that would bring him quickest to the boat. Christ has given us the earth for our body, but He Himself is the soil in which our souls must root; the eternal help, the source of succor and all supply."— *Beecher.*

31. Manna in the Wilderness.— The meaning of this reference to Moses giving the manna to the Israelites in their 40 years' wandering in the wilderness, is, "Moses proved that he was sent from God by giving the people bread from heaven to eat; now what do you do that is greater than this to prove that you are the greater prophet, even than the Messiah?" They seem to have been thinking over the miracles of the loaves, since the day before, when they tried to make Jesus a king on that account, and to have questioned whether after all he was as great as they at first thought. For (1) Moses, in their thought, gave the manna 40 years; Jesus had given bread only for one afternoon meal. (2) Moses gave it from heaven; Jesus wrought His miracles on earth in the simplest possible way. (3) Moses fed two millions of people, Jesus only a few thousands. (4) "The manna," says Abbott, "was a sweet and delicate food; but the bread which Christ had distributed was barley bread, the commonest fare of the poorest people." (5) It is quite possible that some who ate the bread did not realize the greatness of the miracle, so naturally and quietly was it performed. Thus they argued.

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32. The True Bread.— "True" in the sense of the real and perfect. — *Cambridge Bible.* That which fulfils absolutely, ideally, the highest conception of sustaining food.— *Westcott.* The bread which men most need, that is most important to their well-being, that sustains the soul to everlasting life. The manna was but a type of this true bread; it was for the body, while the true bread was for the soul; it could not be kept

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then they said unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

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but one or two days without corruption, while the true bread was everlasting; those who ate the manna died, while those who eat of the bread of life live forever.

Thus the manna and the true bread were related, as the sky is to heaven, as the body is to the soul; as a printed word to the thought it expresses, as fire to the Holy Spirit, as a shepherd to Christ.

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35. I AM THE BREAD OF LIFE.— The soul needs food as really as the body. Every faculty of the soul needs its own food that will strengthen and sustain its life, develop its powers, make it grow into the fullness and perfection of its nature. Whatever enlarges the soul, builds up its character, increases faith, hope, love, knowledge, and all the virtues, makes the conscience more tender and true, cultures the will, perfects the judgment, and enables the soul to work out a pure and holy life, and fits it for heaven — whatever does these things is bread of life.

DIVINE FOOD.— The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine delicacy and flavor, but not to be taken by mortals But our Lord sends from heaven the food of the immortals, that all men may partake thereof and live forever.

> "A perpetual feast of nectared sweets,
> Where no crude surfeit reigns."
>
> — *Milton.*

JESUS THE BREAD OF LIFE. — 1. By His death and atonement Jesus brings spiritual life to men. He awakens the spiritual faculties and senses that were dead to the higher immortal interests.

2. He nourishes every faculty of the soul, enlarging and strengthening them all, so that the soul grows in power, in vision, in activity, in knowledge.

3. He especially is food to the character, making it to grow more and more like His own.

4. The soul has many hungers, appetites and desires for more and higher things. That soul is dead which does not hunger. The best and highest and happiest earthly condition is that which is full of desires and aspirations and longings, called hunger in the Beatitudes Now Jesus can give satisfaction to every form of the soul's hunger. For instance, (*a*) The soul hungers for love. Jesus brings a perfect, deep, divine love to us, and presents to us the most lovable object on which we can set our inexhaustible affections. (*b*) The soul hungers for forgiveness, and Jesus on the cross brings forgiveness and the assurance of forgiveness from God. (*c*) The soul hungers for immortal life, and Jesus gives it to us. (*d*) The soul hungers for God, (*e*) for heaven, (*f*) for holiness, a perfect living, (*g*) for larger spheres and broader life, (*h*) for usefulness, (*i*) for knowledge, (*j*) for happiness. And every one of these and every other conceivable hunger of the soul Jesus satisfies. His salvation is as many sided as the nature of man.

5. The Holy Spirit whom He sends, imparts and sustains life.

6. He brings the means and motives of eternal life.

7. He strengthens and inspires all the activities by His personal power over our souls. We have hints of this in the power certain people have over us to inspire, awaken and uplift us. Their presence is an atmosphere of health. We want to live better when we are near them. So with Jesus when we draw near to Him in love. I feel

> "His being working in my own,
> The footsteps of His life in mine."

8. This bread must be received, digested, used in right activities. There must be an appetite for it.

9. We feed on Jesus by trusting Him, by doing His will, by abiding in His presence as the lump of clay became perfumed by dwelling with the rose, through His Holy Spirit, through His personal power over us.

SONNET. —

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

"I met a preacher there I knew, and said:
'Ill and o'erworked, how fare you in this scene?'
'Bravely!' said he; 'for I of late have been
Much cheered with thoughts of Christ, the living bread.'

" O human soul! so long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

" To cheer thee, and to right thee if thou roam, —
Not with lost toil thou laborest through the night;
Thou mak'st the heaven thou hop'st indeed thy home." — *Matthew Arnold.*

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THE REPLACEMENT FUNCTION OF FOOD. — " One chief function of food is *replacement*. We die daily in a truly literal sense, and food makes a daily resurrection of life for us. The body is a building of exquisite mosaics, and a variegated tessellation, here a brick of hydrogen and carbon, and there a brick of carbon and nitrogen, etc. . . . The strange fact is that the stones of this building are every hour crumbling away, and must be replaced as fast as they are pulled down; life-cells take the place of death-cells. . . . The blood is the builder which puts in fresh bricks into the falling house. This is the miracle of food. . . . Life is the architect, blood the builder and food supplies the materials for the construction.

" A similar wasting process is in the laws of the highest parts of us. When Christ said, 'I am the bread of life,' He tells us that physiology has companion laws in the spiritual world. A wearing down of soul capacity is continually going on, and Christ is here to replace it and to keep the soul in a sanitary condition. . . . The saintly soul cannot live on its own saintliness. Like the camel in the desert you can live (for a time) on the humps of your own fat, but it is only desert food, and will soon become disease. You will become self-complacent, self-righteous. The saint goes out of himself for life. . . . The love of Christ the knowledge of God, the comfort of the Holy Ghost, for these the soul craves, and they are nutriment. . . . God is a daily presence; Christ a daily meal; things eternal a daily recollection; duty and service a daily exercise; religion our meat and drink." — *Rev. W. W. Peyton.*

THE INSPIRING FUNCTION OF FOOD. — " Another chief function of food is to generate heat for the body. I call heat the INSPIRING FUNCTION. . . . Faith, rest, hope, joy, — these give warmth to the soul. Comfort is essential to Christian living. A warm house and a warm body are essential to comfort. . . . To know Christ is the center of a known and

36. But I said unto you, That ye also have seen me, and believe not.
37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
38. For I came down from heaven, not to do mine own will, but the will of him that sent me.
39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.
41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.
42. And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?
43. Jesus therefore answered and said unto them, Murmur not among yourselves.
44. No man can come to me, except the father which hath sent me draw him: and I will raise him up at the last day.
45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

warm region, and doubt is a cold, frozen zone. . . . Nourished by Christ we are like the peach which has sucked in the heat of the sun, and become luscious within, and pink outside; like the lark which has absorbed the heat of spring and sings to its spring duties. . . . There is crucifixion food for us, there is resurrection food for us, there is ascension food.

"Remember this, that you don't get rid of sin by slipping it, weeding it out, flying from it, but by the ingrowth of the Christian Spirit, the Christ love, the Christ dignity, the Christ patience, and the Christ prayerfulness." — *William Wynne Peyton in Memorabilia of Jesus.*

Food for the Whole Nature. — "God has provided for the wants of the mind. Schools and colleges might be called intellectual restaurants, where the minds of the scholars are fed and satisfied. But not all kinds of food are wholesome for the body, and, in the same way, not all literature is wholesome for the mind. Many of our scholars are poisoning their minds with bad reading." — *Schauffler.* The church, the Sunday-school, the prayer-meeting may in the same way be called spiritual restaurants or dining-rooms.

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44. Except the Father Draw Him (ἑλκύσῃ). — "Two words for *drawing* are found in the New Testament, **σύρω** and **ἑλκύω.** The dis-

tinction is not habitually observed, and the meanings often overlap. **Σύρω** is originally to *drag* or *trail* along, as a garment or torn slippers. Both words are used of haling to justice. (See Acts viii. 3; xvii. 6; xvi. 19.) In Acts xiv. 19, **σύρω**, of dragging Paul's senseless body out of the city of Lystra. In John xxi. 6, 8, 11, both words of drawing the net. In John xviii, 10, **ἑλκύω**, of drawing Peter's sword. One distinction, however, is observed: **σύρω** is never used of Christ's attraction of men. See vi. 44; xii. 32. **Ἑλκύω** occurs only once outside of John's writings (Acts xvi. 19). Luther says on this passage: 'The drawing is not like that of the executioner, who draws the thief up the ladder to the gallows; but it is a gracious allurement, such as that of the man whom everybody loves, and to whom everybody willingly goes.'" — *M. R. Vincent in Word Studies.*

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Feeding the Five Thousand.

Come . . . The Father Draw Him. — The two elements of our salvation are brought together here, the divine and the human. We may not be able to reconcile the divine and the human in our salvation, but every person is conscious of the facts, (1) that there is a part over which he has no control, and which God must do for him; (2) that there is a part he must do for himself, or he cannot be saved; and (3) that if we do our part, God never fails on His part. It is as St. Bernard said, "If there is no free will, there is nothing to save; if there is no free grace, there is nothing wherewith to save."

We may not be able to harmonize both in theory; but we must do with these questions as we do with nature, — ascertain the facts, and know that if they are facts, they must be in harmony whether we see it or not. No one could by reason alone see how spirit could act upon and with matter, as our souls actually do with our bodies. It would seem impossible that water, which is 700 times heavier than air, could float in large bodies on that air; and yet, lakes and rivers are floated there in clouds. The divine and the human elements in our salvation are facts; we all know it; therefore they must harmonize.

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50. A Man May Eat Thereof and Not Die. — An old Scotch baron was attacked by his enemy, who encamped before his gates, and would allow no provisions to enter them. He continued the siege long enough to have exhausted the supplies within, but there were no signs of capitu-

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.
48. I am that bread of life.
49. Your fathers did eat manna in the wilderness, and are dead.
50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

lation. Weeks and months passed away, and yet no surrender. After a long time the besieger was surprised one morning to see a long line of fish, fresh from the sea, hung over the wall, as much as to say, "We can feed you; and surely you can not starve us out, so long as there are fish in the sea, for we have an underground connection with it, and the supply is exhaustless." So Satan may besiege our gates, but he can never compel us to surrender, for our food comes, not through the gates, but from above, and through channels invisible to his eye; and the living Bread of Life, which is inexhaustible, is within the gates. No matter how long the siege, we need not fear.— *London Sunday School Chronicle*.

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51. If any Man Eat of This Bread — How Jesus Feeds the Soul — Only the Living Can Eat.— "If anybody were to say to me, 'I have a man at home who stands in my hall, and has stood there for years, but he has never eaten a mouthful of bread all the time, nor cost me a penny for food,' I should say to myself, 'Oh, yes, that is a bronze man, I know, or a plaster cast of a man. He has no life in him, I am sure; for if he had life in him he would have needed bread.' If we could live without eating it would be a cheap method of existence; but I have never found out the secret, and I do not mean to make experiments. If you are trying it, and have succeeded in it so far that you can live without Christ, the bread of life, I fear your life is not that of God's people, for they all hunger and thirst after Jesus, the bread of heaven." —*C. H. Spurgeon.*

Abiding with Christ, remaining permanently under his influence feeds the soul. A man wishing to teach his canary to sing "Home, Sweet Home," hung the cage in a room by itself, so that it would see its reflection in a mirror, and beneath the mirror placed a music box which played only that tune. Hearing no other song but this the young canary soon began to try the notes, and finally got so that it sang the tune perfectly. So he that listens continuously to Christ's voice, hears the

song of His promises and hopes, abides in His presence, finds that his worldly nature is becoming gradually

> "Changed like the world's great scene, when without voice
> The rising sun night's vulgar light destroys."

So Moses' face shone when he came down from the mount after dwelling 40 days with God.

A. D. 29.
April. Just before the Passover, which was April 16–24.
THIRD YEAR DURING THE GREAT GALILEAN MINISTRY.
PLAIN OF BUTAIHA BELONGING TO BETHSAIDA.
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LIBRARY. — *Suggestive Illustrations, on Acts* iv: 13, where they took knowledge of the disciples that they had been with Jesus.

Gordon's *How Christ Came to Church.*

Goethe's *Tale of Tales*, especially as interpreted by Carlyle in his *Essays.*

REFERENCE. — See on chapter 15, abiding in Christ.

RAPPACINI'S DAUGHTER. — We have an illustration of the same power' of continued influence exerted in the opposite direction, in the story of Rappacini's daughter in Hawthorne's "*Mosses from an Old Manse.*' The father was a chemist, who was investigating poisons, and had a charming garden in which every plant and flower was poison. His beautiful daughter lived in this poison atmosphere till her own breath was poison, and the bees and insects which came within its influence fell withered and dead at her feet, and bouquets of flowers withered in her hand. Her lover, too, was gradually impregnated with the same poison as he walked in the garden with her among the flowers and perfumes, till he was startled to find that his own breath was deadly.

THE LAW OF ASSIMILATION "is by far the most impressive truth which underlies the formula of sanctification — the truth that men are not only mirrors, but that these mirrors so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance, and hold in permanent preservation the things that they reflect. No one knows how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in necromancy can even help us to begin to understand this amazing operation. For, think of it, the past is not only focused there, in a man's soul, it *is* there. How could it be reflected from there if it were not there? All things that he has ever seen, known, felt,

believed of the surrounding world, are now within him, have become part of him, in part are him — he has been changed into their image. He may deny it, he may resent it, but they are there. They do not adhere to him, they are transfused through him. He cannot alter or rub them out. They are not in his memory, they are in *him*. These things, these books, these events, these influences are his makers. In their hands are life and death, beauty and deformity. When once the image or likeness of any of these is fairly presented to the soul, no power on earth can hinder two things happening — it must be absorbed into the soul, and forever reflected back again from the character. The character is hourly changing for better or for worse according to the images which flit across it." — *Prof. Henry Drummond.*

Felt Personal Influence. — "Some good man must be singled out and kept ever before our eyes, that we may live as if he were looking on, and do everything as if he could see it." — *Cicero.*

"No receipt openeth the heart but a true friend."

When Carlisle met Irving it was "iron sharpened iron, diamond cut diamond. Each sharpened the face of the other and lit it up with sparks and sparkles as of a light that never was on sea or shore." — *Jacox.*

> "Not the sun
> Looks out upon us more revivingly
> In the first days of the first month of spring
> Than a friend's countenance in such an hour." — *Schiller.*

> "Good! and your faces brighten, and your eyes
> Glitter, as stars do in a good, sharp wind.
> Sharp! Why, what else should be the atmosphere
> Of vigorous spirits?" — *Lytton.*

Most of us have had this experience. Some people are like a wet blanket to our minds. They never suggest anything. They put you to sleep intellectually, and you begin to fear that you are growing old and dull. Another person wakes up all that is within you, suggests thoughts, kindles your intellect, is to your mind as the spring sun to the earth, stirring a thousand seeds to life of whose very existence you were hardly conscious before, till you are astonished at yourself. You did not know that you were so bright and thoughtful.

Feeding by Example. — "In that great argument," says Wendell Phillips, "which gave us the two most consummate orations of antiquity, the question was whether Athens should grant Demosthenes a crown. He

had fled from battle, and his counsels, though heroic, brought the city to ruin. Demosthenes' speech is the masterpiece of all eloquence. Of the accusation by Æschines it is praise enough to say that it stands second only to that. In it Æschines warns the Athenians that in granting crowns they judged themselves and were forming the characters of their children."

"You know well that it is not music, nor the gymnasium, nor the schools that mold young men ; it is much more the public proclamations, the public example. If you take one whose life has no high purpose, — one who mocks at morals, — and crown him in a theatrum, every boy who sees it is corrupted. . . . The character of a city is determined by the character of the men it crowns." — *Æschines.* We become like those who are crowned in our hearts.

LIBRARY. — Prof. Drummond's *The Changed Life*, "The Alchemy of Influence."

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THE ALCHEMY OF INFLUENCE. — "It is the Law of Influence that *we become like those whom we habitually admire.*" "Jean Valjean, in the masterpiece of Victor Hugo, is Bishop Bienvenu risen from the dead. Metempsychosis is a fact. George Eliot's message to the world was that men and women make men and women."

"To live with Socrates — with unveiled face — must have made one wise; with Aristides, just. Francis of Assisi must have made one gentle; Savonarola, strong. But to have lived with Christ? To have lived with Christ must have made one like Christ ; that is to say, *a Christian.*

"During Christ's lifetime the experiment was tried in a startling form. A few raw, unspiritual, uninspiring men, were admitted to the inner circle of His friendship. The change began at once. Day by day we can almost see the first disciples grow. Their manners soften, their words become more gentle, their conduct more unselfish. As swallows who have found a summer, as frozen buds the spring, their starved humanity bursts into a fuller life. They do not know how it is, but they are different men. ' But the people who watch them know well how to account for it — ' They have been,' they whisper, ' with Jesus.' Already even the mark and seal of His character is upon them — ' They have been with Jesus.' Unparalleled phenomenon, that these poor fishermen should remind other men of Christ! In looking at a mirror one does not see the mirror, or think of it, but only of what it reflects.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat.

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For a mirror never calls attention to itself — except when there are flaws in it.

"That this is a real experience and not a vision, that this life is possible to men, is being lived by men to-day, is simple biographical fact.

From a thousand witnesses I cannot forbear to summon one. The following are the words of one of the highest intellects this age: 'I desire to confess to-night, and I desire to say, By the love of God in Christ Jesus I am what I am. If you ask me precisely what I mean by that, I say, frankly, that more than any recognized influence of my father or my mother upon me; more than the social influence of all the members of my father's household; more, so far as I can trace it, or so far as I am made aware of it, than all the social influence of every kind, Christ has had the formation of my mind and my disposition. My hidden ideals of what is beautiful I have drawn from Christ. My thoughts of what is manly, and noble, and pure, have almost all of them arisen from the Lord Jesus Christ. Many men have educated themselves by reading Plutarch's Lives of the Ancient Worthies, and setting before themselves one and another of these that in different ages have achieved celebrity; and they have recognized the great power of these men on themselves. For more than twenty-five years I instinctively have gone to Christ to draw a measure and a rule for everything.' Can any one hear the life-music, with its throbbing refrain of Christ, and remain unmoved by envy or desire." — *Prof. Henry Drummond.*

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53. Eat the Flesh of the Son of Man. — Referring to His incarnation, earthly life, and the sacrifice on the cross, by which He made atonement for the sins of men, and caused to shine forth in their highest glory and supreme power all the motives that could feed and touch the hearts of men — love, duty, the evil and danger of sin, hope of eternal life, the noblest example. These were made visible by His body. They needed to realize them, accept them, live by them. The expression is symbolical. We do not eat Jesus' body by eating His actual flesh, even if, as some suppose, the bread of the communion were changed into

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

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65. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father.

66. ¶ From that *time* many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe and are sure that thou art that Christ, the Son of the Living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

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that. We in no way become what we eat. "What lion eats becomes lion." "Sheep eat grass, but it is wool that grows on their backs." We should be no better if we could actually eat the body of Christ. We are not made holier by the best of food, even angels' food, or "the ambrosia and nectar of the gods." And a literal eating would degrade to a mere form a glorious and powerful spiritual truth.

The expression is like the "Tree of Life;" "Water of Life;" and similar expressions in John's writings on which one could hang his entire theology; "I am the Light of the World;" "the Door;" "the

Good Shepherd;" "the Way, the Truth, and the Life;" "the True Vine;" "Alpha and Omega;" "the First and the Last and the Living One;" "the Root and Offspring of David;" "the Bright and Morning Star."

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66. Many of His Disciples Went Back. — "Within the body of the hermit crab a minute organism may frequently be discovered, resembling, when magnified, a miniature kidney bean. A bunch of root-like processes hangs from one side, and the extremities of these are seen to ramify in delicate films through the living tissues of the crab. This simple organism is known to the naturalist as sacculina: and though a full-grown animal, it consists of no more parts than those just named. Not a trace of structure is to be detected within this rude and all but inanimate frame; it possesses neither legs, nor eyes, nor mouth, nor throat, nor stomach, nor any other organs, external or internal. This sacculina is a typical parasite. By means of its twining and theftuous roots it imbibes automatically its nourishment ready-prepared from the body of the crab. It boards, indeed, entirely at the expense of its host, who supplies it liberally with food and shelter, and everything else it wants. So far as the result to itself is concerned, this arrangement may seem at first sight satisfactory enough: but when we inquire into the life history of this small creature we unearth a career of degeneracy all but unparalleled in nature. When the young animal first makes its appearance, it bears not the remotest resemblance to the adult animal. A different name even is given to it by the biologist, who knows it at this period as a Nauplius. This minute organism has an oval body, supplied with six well-jointed feet, by means of which it paddles briskly through the water. For a time it leads an active and independent life, industriously securing its own food and escaping enemies by its own gallantry. But soon a change takes place. The hereditary taint of parasitism is in its blood, and it proceeds to adapt itself to the pauper habits of its race. The tiny body first doubles in upon itself, and from the two front limbs elongated filaments protrude. Its four hind limbs entirely disappear, and twelve short forked swimming organs temporarily take their place. Thus strangely metamorphosed the sacculina sets out in search of a suitable host, and in an evil hour, by that fate which is always ready to accommodate the transgressor, is thrown into the company of the hermit crab. With its two filamentary processes — which afterwards develop into the root-like organs — it penetrates the body; the sac-like form is gradually assumed; the whole of the swimming feet drop off — they will never be needed again — and the animal settles down for the rest of its life as a parasite. . . . There

The Physiology of Backsliding.

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could be no more impressive illustration than this of what with entire appropriateness one might call 'the physiology of backsliding.' We fail to appreciate the meaning of spiritual degeneration or detect the terrible nature of the consequences only because they evade the eye of sense. But could we investigate the spirit as a living organism, or study the soul of the backslider on principles of comparative anatomy, we should have a revelation of the organic effects of sin, even of the mere sin of carelessness as to growth and work, which must revolutionize our ideas of practical religion. There is no room for the doubt even, that what goes on in the body does not with equal certainty take place in the spirit under the corresponding circumstances or conditions. The penalty of backsliding is not something unreal and vague, some unknown quantity which may be measured out to us disproportionately, or which, perchance, since God is good, we may altogether evade. The consequences are already marked within the structure of the soul. So to speak, they are physiological The thing affected by our indifference or by our indulgence is not the book of final judgment, but the present fabric of the soul. The punishment of degeneration is simply degeneration — the loss of functions, the decay of organs, the atrophy of the spiritual nature. It is well known that the recovery of the backslider is one of the hardest problems in spiritual work. To re-invigorate an old organ seems more difficult and hopeless than to develop a new one; and the backslider's terrible lot is to have to retrace with enfeebled feet each step of the way along which he strayed: and to make up inch by inch the leeway he has lost, carrying with him a dead weight of acquired reluctance, and scarce knowing whether to be stimulated or discouraged by the memory of the previous fall." — *Prof. Drummond.*

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71. He Spake of Judas Iscariot.— Was it at this time that Judas, began "to be a devil," to turn away from Christ because his sordid nature' revolted against this new light, as the owl turns to the night, because it cannot look the sun the face? Did the clay now consciously harden under the power of the sun, and the branch decay under the influences of rain and light?

The Magic Skin.— "In a fable of the Magic Skin, it gave the wearer power to get anything he wanted, but every time he gratified his wishes,

the skin shrank and compressed him into smaller dimensions until, by and by, with the last wish life itself was crushed out. The Magic Skin is Selfishness. It is a great thing to learn to say NO to one's self, instead of indulging every whim and wish, even though there be nothing sinful in it. There was no necessary wrong to Moses in his inheriting the royal treasures and enjoying the pleasures of Egypt, so far as they were not in themselves sinful; but Moses had a high vocation, and these would have been hindrances; so he renounced them." — *Arthur T. Pierson, D. D.*

CHAPTER VII.

THE FEAST OF TABERNACLES CHAPTER.

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
2. Now the Jews' feast of tabernacles was at hand.
3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.
4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
5. For neither did his brethren believe in him.
6. Then Jesus said unto them, My time is not yet come: but your time is always ready.
7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

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AN EPISODE IN THE GREAT GALILEAN MINISTRY.
Galilee.

1. THE JEWS SOUGHT TO KILL HIM.— Of all the dwellers by the Ægean, Aristides alone was given the title of "The Just," and by that name he is still known. By some strange freak of the people, to thwart his power, the six thousand shreds or shells were provided for votes securing his banishment. Plutarch describes him standing among the throng, when an ignorant rustic, supposing him to be a common citizen, requested him to write "Aristides" upon his sherd. When he asked the petitioner what harm Aristides had done him, the clown replied, "None at all; neither do I know the man: but I am tired of hearing him called 'The Just.'" The unimpeachable patriot passed over, as requested, the shred bearing his own name.— *D. O. Mears, in Monday Club Sermons.*

Aristides the Just.

5. NETIHER DID HIS BRETHREN BELIEVE ON HIM.— "They could not entertain the idea that the boy they had knocked about, and made to run their messages, could be the long-expected King."—*Dods.* It is hard to believe that one we know well, who eats and drinks with us, has a smaller body, and less physical strength or less learning, than we have, can be so very great a genius, or so wonderful a saint.

REFERENCE. — See on iv: 44, " A prophet hath no honor in his own country."

LIBRARY. — Jacox's *Secular Annotations*, Series 1, pp. 143–147.

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6. MY TIME IS NOT YET COME. — It is an evil thing to pick fruit before it is ripe, or try to gather a harvest before the grain is ready. Wisdom says " the right thing at the right time." " Weeds are good plants out of place." Folly is good words spoken on the wrong occasion to the wrong person.

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7. THE WORLD CANNOT HATE YOU, BUT ME IT HATETH. — " With what are parts of New York, Chicago, or any of our great cities filled? Drink, Sabbath breaking, horse-racing, violence of various kinds, thieving, cheating, not to mention other more shameless deeds, are to be seen on every hand. Nor is the quiet New England village without its share of evil. And when some Dr. Parkhurst dares to cry out against these flagrant wrongs and purify the city, the powers that be raise substantially the same cry that the council in Jerusalem did. Evil is the same in spirit always, and resists that which would bring it to an end. If you preach temperance, the rumseller and the drinker cry out. If you want to repress Sabbath-breaking, another class cries out that you are ruining the town. If you are down on gambling, you will be opposed with might and main by another set. It makes no difference what form of reform you advocate, there will be some who will consider it so great an evil that they will cry out and oppose you furiously." — *A. F. Schauffler, D. D.*

" Jesus replied that their position was entirely different from his. They had not been fighting the world, and hence had aroused no hatred. They were safe anywhere, but whoever stood against the world's influences, condemned its course, shook the thrones of evil, disturbed the consciences of those determined to go on in the wrong, must be hated by the powers of evil. The rulers were living on a powder magazine, and Jesus' teaching was the torch which might explode it, ' It was like speaking aloud in the midst of avalanches.' The rulers represented ' that terrible scene which Beckford has drawn for us in his *Hall of Eblis*, where the crowd runs around, each man with an incurable wound in his bosom,' and feared lest Jesus utter his denunciation of their sin, ' and the great ghastly fabric shall come to pieces at the talismanic word.' " — *Spurgeon.* They were living on the sides of a volcano.

Why the Rulers Hated Jesus.

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Galilee.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
9. When he had said these words unto them, he abode *still* in Galilee.
10. ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
11. Then the Jews sought him at the feast, and said, Where is he?
12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
13. Howbeit no man spake openly of him for fear of the Jews.

WHY THE WORLD HATED JESUS. — "'Wickedness,' said Aristotle, 'corrupts a man's reasoning; it gives him false principles and evil measures of things. A covetous man understands nothing to be good that is not profitable.'

The argument of Demetrius is unanswerable, 'By this craft they get their living.'" — *Jeremy Taylor.*

14. JESUS WENT UP AND TAUGHT. — "That teaching the truth of God, incarnated in living men, backed by the authority of Jesus, and made mighty by the Holy Spirit, is the power that is revolutionizing the world. What seems fanaticism to-day may become 'the fashionable creed of to-morrow, and trite as the multiplication table a week after.' 'What the tender and poetic youth,' as Emerson says, 'dreams to-day . . . is to-morrow the vociferated result of public opinion, and the day after is the charter of nations.' 'Ideas strangle statutes, pulse-beats wear down granite, whether piled in jails or capitols. The people's hearts are the only title deeds after all.'

"The old Hindu dreamed that he saw the human race led out to its varied fortune. First he saw men bitted and curbed and the reins went back to an iron hand. But his dream changed on and on, until at last he saw men led by reins that came from thé brain and went back into an unseen hand." — *Wendell Phillips.*

JESUS EDUCATES HIS DISCIPLES. — "Of the late Bishop Ames the following anecdote is told: While presiding over a certain conference in the West, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted with the question, 'Do I understand that the brother thanks God for his ignorance?' 'Well, yes,' was the answer, 'you can put it that way

14. ¶ Now about the midst of the feast Jesus went up into the temple, and taught.
15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?
16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.
17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

if you want to.' 'Well, all I have to say,' said the bishop, in his sweetest musical tone, 'all I have to say is, that the brother has a good deal to thank God for.'" — *New Jersey Mirror.*

17. If Any Man Will do His Will (θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν.) "This is a notable illustration of the frequent blunders of the A. V. in rendering θέλειν, *to will* or *determine*, as a mere auxiliary verb. By overlooking the distinct meaning of the verb *to will*, and resolving *willeth to do* into *will do*, it sacrifices the real force of the passage. Jesus says, *if it be one's will to do;* if his moral purpose is in sympathy with the divine will." — *M. R. Vincent.*

"Our wills are ours, we know not why;
Our wills are ours to make them Thine." — *Tennyson.*

"Oh, be my will so swallowed up in Thine
That I may do *Thy* will in doing mine." — *Hannah More.*

The Way Out of Doubt. — "What must one do who is troubled with doubts. Shall he read volumes of 'Evidences?' The first step is to give up sin. Having done this, let him read the Bible with a mind open to conviction. Such a person begins to do the will of God, and he will become a believer in the Word. The Bible is clear, but we are dark. A man suddenly emerging from long imprisonment is bewildered by the light; so Bible perplexities are due mostly to our sinful blindness. It is the office of the Holy Spirit to cleanse and strenthen the spiritual vision. To whom, then, will God give His Spirit? Not to him who will not follow the light he has. The universal maxim is that to one who improves, more shall be given. And yet wicked men complain that they cannot understand the Bible. As well might a spendthrift complain because he did not receive his father's whole estate. Bishop Wilson says, 'When religion is made a science, nothing is more intricate; but when made a duty, nothing is more easy.' A French infidel once said to Pascal, 'If I had your principles, I should be a better man.' 'Begin with being a better man, and you will soon have my principles,' was the reply."— *Wm. H. Lewis.*

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Jesus at the Feast of Tabernacles.

Doing and Believing.— "A popular saying nowadays is that it doesn't make any difference what a man believes if he only acts right; but a Boston clergyman once improved on that saying by the simple change: 'It doesn't make any difference what a man believes if he doesn't act right.' "— *H. C. Trumbull.*

"Even to judge of a painting, you must in some measure sympathize with the painter himself." What you are determines what you love. You cannot say, 'Go to, I will admire the greatest pictures, I will appreciate the greatest masters." You cannot choose your favorites They choose you. And they choose you precisely upon your merits.— *Rollin L. Hartt.*

"Conduct is three-fourths of character." "Doing is the organ of life." — *Pres. G. Stanley Hall.*

Reference. — See on xx:27. A Legend of Thomas.

Character and Conduct. — Herbert Spencer, in his *Social Statics*, says, "Education alone never makes a man better. Creeds pasted on the memory, good principles learned by rote, lessons in right and wrong, will not eradicate vicious propensities. . . . All history both of the race and of the individual, goes to prove that in a majority of cases precepts do not act at all. . . . But if in place of making a child *understand* that this thing is right and the other wrong, you make it *feel* that they are so, if you make virtue *loved* and vice *loathed*, if you produce a state of mind to which proper behavior is *natural, spontaneous, instinctive*, you do some good."

Library — *Robertson's Sermons*, "Obedience the Organ of Spiritual Knowledge." Longfellow's *Tales of a Wayside Inn*, "The Legend Beautiful."

Learning How to Learn.— "Before an artist can do anything the instrument must be tuned. Our astronomers at this moment are preparing for an event which happens only once or twice in a lifetime, the total eclipse of the sun in the month of August." (1887. I am writing on this verse January 22, 1898, the day when a total eclipse took place in India, at 3 o'clock this morning.— Ed.) "They have to have the glasses polished and the mirrors polished to the last degree. They have to have the lenses in place and focused upon this spot before the event itself takes place. I have spoken of lenses, and that reminds me that

the instrument which we bring to bear upon truth is a compound thing. It consists of many parts. Truth is not a product of the intellect alone, it is a product of the whole nature, The body is engaged in it, and the mind, and the soul.

"The body is engaged in it. Our bodily condition affects our view. We can make no progress without the full use of all the intellectual powers that God has endowed us with.

"But more important than either of these is the moral nature — the moral and spiritual nature. If any man will to do His will he shall know of the doctrine." It doesn't read, "If any man do His will," which no man can do perfectly; but if any man be simply willing to do His will — if he has an absolutely undivided mind about it — that man will know what truth is and know what falsehood is, and that is by far the best source of spiritual knowledge on every account — obedience to God — absolute sincerity and loyalty in following Christ.

But even although we use all these three different parts of the instrument, we have not at all got at the complete method of learning. There is a little preliminary that the astronomer has to do before can he make his observation. He has to take the cap off his telescope. Many a man thinks he is looking at truth when he is only looking at the cap. Many a time I have looked down my microscope and thought I was looking at the diatom for which I had long been searching, and found I had simply been looking at a speck of dust upon the lens itself. Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with. He is looking at his own spectacles.

"Then, there is one other thing I think we must be careful about, and that is — besides having the cap off, and having all the lenses clean and in position — to have the instrument rightly focused. Everything may be right, and yet when you go and look at the object you see things altogether falsely. You see things not only blurred, but you see things out of proportion. And there is nothing more important we have to bear in mind in running our eye over successive theological truths, or religious truths, than that there is a proportion in these truths, and that we must see them in their proportion, or we see them falsely.

"A man may take a dollar or a half-dollar, and hold it to his eye so closely that he will hide the sun from him. Or he may so focus his telescope that a fly or a boulder may be as large as a mountain. Now, let us beware of distortion in the arrangement of the religious truths which we hold. It is almost impossible to get things in their proportion and symmetry, but this is the thing we must be constantly aiming at. We are told in the Bible to 'add to your faith virtue, and to virtue knowledge, and to knowledge balance,' as the word literally means bal-

ance. It is a word taken from the orchestra, where all the parts — the sopranos, the basses, the altos and the tenors, and all the rest of them — must be regulated. If you have too much of the bass, or too much of the soprano, there is want of harmony. That is what I mean by the want of proper focus."— *Prof. Henry Drummond. Address at Mr. Moody's Northfield Summer School.*

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THEORY AND PRACTICE. — There are many things which it is impossible to know from theory alone. Indeed most things are of this kind. We not only understand a doctrine by using it, by living it, but the same is true even of a machine. I once heard Dr. Pentecost relate the following story : —

"A schoolmaster, whose duty it was to teach navigation, was crossing the Atlantic, and kept a record of the voyage, and made the calculations for himself. Towards the close of the voyage he went to the captain, and said that he whose business it was to teach navigation had made the calculations and he was sure the steamer was out of its true course, and nearing Gibralter instead of Queenstown. The captain, however, kept on his course, and the next day stopped over against Queenstown. The schoolmaster asked the captain what was the matter with his calculations, and he replied, 'Why simply that you are a schoolmaster, while I am a shipmaster.'"

The man who makes a machine knows the machine. Men tried for centuries to make a likeness of the Golden Candlestick, but having only a description they failed. But when they saw it in relief on the Arch of Titus, then they could interpret the description.

THE ALHAMBRA DOOR-WAY. — "Over the doorway of the old Moorish palace, the Alhambra, carved in stone, on one side was a book, and on the other, reaching out to clasp it, was a hand. There was a legend that when the hand clasped the book the Alhambra would fall.

The old Moorish palace is a fitting symbol of that king- **Hand and Book.**
dom of evil which is dominant in the earth, and for whose complete downfall and destruction the Church goes forth to war. And when the hand clasps the book Alhambra will fall. The hand is the duty, and the book is the doctrine; and when duty and doctrine touch and clasp in the fulness of their divine meaning and power, the reign of iniquity will crumble to ruin." — *James I. Vance, D. D., The College of the Apostles.*

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
19. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?
20. The people answered and said, Thou hast a devil: who goeth about to kill thee?
21. Jesus answered and said unto them, I have done one work, and ye all marvel.
22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?
24. Judge not according to the appearance, but judge righteous judgment.

LIBRARY. — The *Choir Invisible*, p. 76, 77, has some true remarks on the value of hands in giving mental uplift and strength.

HAND AND MIND. — "Shakespeare's wonderful mind was not the result of constant labor expended directly upon his mind. If his mind had been a constant care to him, he would have been a noodle. It was not by nursing his mind, but by using his mind, that he became the paragon of poets and the prince of modern interpreters of human life." — *Washington Gladden, D. D.*

GOOD MEDICINE. — We do not know who wrote the following acrostic, but it is a splendid receipt for despondency.

Go
Right
On
Working.

WILLS WANTED. — "There are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the Wills, the Wont's, and the Can'ts. The Wills accomplish everything, the Wont's oppose everything, and the Can'ts fail in everything. The Wills are the ones wanted in the army of the Lord. There is no room for the Wont's or the Can'ts in that host." — *The Foreign Missionary.*

OF MYSELF (ἀπ' ἐμαυτοῦ) — "*Of* myself is misleading, being commonly understood to mean *concerning* myself. Rev., correctly, *from* myself; without union with the Father. Compare v. 30." — *M. R. Vincent.*

"Love took up the harp of life, and smote on all its chords with might,
Smote the chord of self, which, trembling, passed in music out of sight."

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24. JUDGE NOT ACCORDING TO THE APPEARANCE. — "Whatever truth there may be in phrenology or in Lavater's kindred science of physiognomy, we shall do well scrupulously to avoid forming an opinion against a man from his personal appearance. If we so judge we shall often commit the greatest injustice, which may, if we should ever live to be disfigured by sickness or marred by age, be returned into our own bosom to our bitter sorrow. A traveler showed Lavater two portraits — the one a highwayman who had been broken upon the wheel, the other was a portrait of Kant the philosopher. He was desired to distinguish between them. Lavater took up the portrait of the highwayman, and after attentively considering it for some time, 'Here,' said he, 'we have the true philosopher. Here is penetration in the eye and reflection in the forehead; here is cause and there is effect; here is combination, there is distinction; synthetic lips and analytic nose.' Then turning to the portrait of the philosopher, he exclaimed, 'The calm-thinking villain is so well expressed and so strongly marked in this countenance that it needs no comment.' This anecdote Kant used to tell with great glee. Plato compared Socrates to the gallipots of the Athenian apothecaries, on the outside of which were painted grotesque figures of apes and owls, but within they contained precious balsams. All the beauty of a Cleopatra cannot save her name from being infamous; personal attractions have adorned some of the grossest monsters that ever cursed humanity. Judge, then, no man or woman after their outward fashion, but with purified eye behold the hidden beauty of the heart and life." — *C. H. Spurgeon.*

LIBRARY. — Suggestive Illustrations on Matthew vii : 1, "Judge not," *Jacox, Secular Annotations*, series 1, p. 208.

MORAL COLOR BLINDNESS. — No one easily and alone sees truth from all sides. Most people are more or less morally color blind. One of the Yale professors showed me the other day a United States flag made by a color-blind man who selected from silk stripes and stars of different colors what he thought to be red, white and blue, and there was no pure red, white or blue in it.

LIBRARY. — Prof. Scripture's fascinating volume of *Thinking, Feeling, Doing*, gives many illustrations, not only from color (as such curious facts as that the mixing of red, *yellow* and blue paints makes white, while red, *green* and blue light makes white light), but such as the mistaken seeming accuracy of drum beats, the baton beats of the best orchestra leaders, and the marching steps of the most accurate drill-masters.

A CURIOUS INSTANCE of judging by appearances only is found in the charge by some reviewer that Abp. Whately was guilty of the practice of some tricks of politicians, because he had described them in his *Annotations* on Bacon's Essays. He replies by saying, "On the same principle he would, one may suppose, if he heard of some anatomist who had pointed out the situation of the vital parts of the human frame, where a wound was likely to prove mortal, conclude that *the man must be an assassin.* But any one of a moderate degree of acuteness will perceive that a person who *does* practice such tricks is not likely *to publish a description of them.* Burglars do not send word to the master of the house at what point they design to break in."

THE FABLE OF THE CLOUDS. —

"Two children once, at even tide,
Thus prattled by their parents' side,—
'See, mother, see that stormy cloud!
What can its inky bosom shroud?
It looks so black I do declare
I shudder quite to see it there'
'And father, father, now behold
Those others all of pink and gold!
How beautiful and bright their hue!
I wish that I were up there too
For if they look so fine from here,
What must they be when one is near!'
'Children,' the smiling sire replied,
'I've climbed the mountain's lofty side,
Where lifted mid the clouds a while,
Distance no longer could beguile;
And closer seen, I needs must say
That all the clouds are merely gray;
Differing in *shade* from one another,
But each in *color* like his brother,
The clouds you see of gold and pink
To others look as black as ink;

And that same cloud, so black to you,
To some may wear a golden hue.'"
— *Quoted in Whately's Annotations.*

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LIBRARY. — Whately's *Annotations*, pp. 196-199. "One-Eyed Travelers." The two sides to the shield.

The Irish Jaunting Car.

Riding in an Irish jaunting car, in which people sit back to back, so that those on one seat see one side of the road, and those on the other seat only what is on the other side. One sees green, the other orange; one the farms, the other the sea. Falling in with a particular set, traveling by lines of post-chaise, each of which has a separate series of inns, one much better than the other.

Contrast Wm. H. Stead's *If Christ Came to Chicago* with Edward Everett Hale's *How Christ Came to Boston;* and Stead's *Satan's Invisible World Displayed* with the reports of the Philanthropies of New York, which require a book of 500 pages to give the names of the officers of the societies in that city which are seeking to help the needy, and the article by Jacob A. Reis, acting missionary on the Police Department of New York, in the Outlook for November 7, 1898.

IMPRESSIONS CURED BY FACTS. — Caught once in the mist and rain upon the top of Mount Washington, we gathered around the fire in the Tiptop House, and were looking over photographs of the views, when a stranger called my attention to a picture of the railroad train ascending the steep sides of the mountain, and gave me these facts. The artist had tipped his camera to make the ascent seem steeper than it really was, because the steeper the appearance, the greater the sale. A young clergyman reproved him for the deception, saying that every picture was a lie. The artist replied by offering to give him the picture which best expressed his *feelings* while riding in the car up the mountain; and he chose the one that showed the steepest grade. The facts are one thing, the feelings another. The facts cure the feelings. Each crime is reported in all the papers, while ten thousand good deeds pass unnoticed because thay are so common. It seems sometimes to us that goodness and piety are decreasing, that "all men are liars," or dishonest, because we apply wrong tests or let the evils that are near make impressions upon us, which the facts will correct.

Pictures of the Mt. Washington Railway.

THE PERSONAL EQUATION IN JUDGING. — "Men in general, and particularly professional men, view objects through the media of their own

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

pursuits, and express themselves accordingly. A gentlemen was thrown from a very restive horse in Hyde Park, and had the misfortune to break one of his legs. A crowd instantly collected around him, in which were a riding-master, a painter, a mathematician, a lawyer, and a clergyman. 'If this unfortunate man,' said the riding-master, 'had taken a few lessons in my school, that accident would not have happened.' 'How finely the figure was foreshortened in falling!' said the painter. 'He made a parabolic curve,' said the mathematician. 'It is a hundred to one,' said the lawyer, 'if he has made his will.' 'Run for a surgeon,' said the clergyman, 'and let us assist the poor man in getting home.'" — *T. Hughes.*

The Devil of Names. — "As Achelous when he would fight with Hercules, would shift himself into a serpent, or would change himself into the likeness of a devil, or, being a devil, he would change himself into what form and frame he would, even so do some men cover vices with the names of virtues — as the proud man is shifted into a clean man, a fine man, a handsome man; the idle man is named a quiet and harmless man; the flatterer is accounted an eloquent person, learned and witty in his talk." — *Robert Cowdray.*

"The pond that when stirred does muddy appear
Had mud at the bottom when still and clear."

"The ancients tell us that when Jupiter saw men striving for Truth, and pulling her to pieces to secure her for themselves, he sent Mercury, who dressed Error up in the imagery of Truth; and though then men were sure to get but little truth, they were as earnest as ever, and lost peace, too, in their contentions for its image."

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30. Then They Sought to Take Him.

29. But I know him; for I am from him, and he hath sent me.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

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Brakeman or Engineer? — "A pastor being asked how he was succeeding in church work recently, replied, as one of our exchanges reports, 'Very well, considering the number of brakemen we have in proportion to engineers.' We think that we know something how that pastor feels." — *London S. S. Chronicle.*

His Hour Was Not Yet Come. — The harvest must not be gathered till the fruit is ripe. Some great man said, "I am immortal till my work is done." The success of most things in this world depends on timing them with other things. The invention of printing could not be successful till cheap paper making was discovered. Most of our best inventions were useless till the time was made ripe by other inventions. Revolutions, reforms and better governments fail because the time is not ripe; their hour has not yet come.

31. Many of the People Believed. — "A soldier may have very little knowledge about his commander's personal history, and may know still less about military science, yet may so trust that commander as to follow him unswervingly, and to have never a question of the wisdom of that commander's orders and action. Such a soldier has ten-fold power as a soldier, in contrast with a comrade who knows more and trusts less." — *H. C. Trumbull.*

They Sought to Take Him (v. 30). — "Now mentally divide the people in Christ's time into two divisions, according as they received or rejected Him. In which division, on the whole, were the best men and women? See how they range themselves:

FOR CHRIST.	AGAINST CHRIST.
Shepherds.	Herod.
Anna and Simeon.	Annas.
John the Baptist.	Caiaphas.
Peter, James, John.	Pilate.

32. ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

FOR CHRIST.	AGAINST CHRIST.
Nicodemus.	Scribes.
Mary.	Pharisees.
Martha.	Sadducees.
Lazarus.	Soldiers.

"From which division have the largest blessings come to mankind? Which throng would you like to stand among, either on earth or at the day of judgment?"

MANY BELIEVED (v. 31). — "Now, coming down to modern times, range all professed believers in any city on one side, and all unbelievers on the other. See how they stand?

FOR CHRIST.	AGAINST CHRIST.
Preachers.	Liquor dealers.
Sunday-school teachers.	Gamblers.
City missionaries.	Prostitutes.
Foreign missionaries.	Perjurers.
Christian givers.	Thieves.
Church members.	Drunkards.

Which side would you like to stand on now?" — *A. F. Schauffler, D. D., in Sunday School Times.*

WHEN CHRIST COMETH WILL HE DO MORE MIRACLES? — Putting the picture of the Messiah as presented by the prophets beside Jesus, it was seen that He was the original of the portrait.

PROPHECY. — "Cutting an apple into thin slices at right angles with the core, and holding the slices up to the light, you will see the outline of the flower that foretold the fruit. Prophecy has become history. So in the life of Jesus you find packed away the prophecy of the ages." — *Rev. O. P. Gifford.*

The more the Pharisees opposed and attacked Jesus, the more they brought out truth from Him which led men to believe on Him.

FARMER AND THE THISTLES. — A farmer once was so angry at seeing Canada thistles taking root and blossoming on his farm, that he took them as they were ripening and tore them to atoms, and stamped them into the ground with great violence and indignation. The only result was that he spread the thistles all over his farm.

33. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34. Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

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32. Sent Officers to Take Him. — Compare with ver. 46. "Suppose that some savages have seen a cannon charged and discharged. Suppose that when they saw it charged a second time, dreading the consequences, they should gather stones and clay, and therewith ram the cannon full to the muzzle, by way of shutting in the shot and securing the safety of the neighborhood. They know not the power of gunpowder when it is touched by a spark. This is the sort of blunder into which the Pharisees fell." — *Wm. Arnot.*

34. Where I am, Thither Ye Cannot Come. — Because they did not belong there, and were unwilling to change. Their character was exactly opposite to that which makes heaven what it is. They belonged to the other kingdom. He that knows and loves only savage sounds, cannot sing in the Oratorio of the Messiah. The ignorant man cannot come, while he remains ignorant, where the cultured man is in the love and appreciation of literature.

And the Pharisees had neglected their disease till it was too late to cure it. They had been playing with the fire that was slowly burning up their dwelling, and warming themselves by it, till in spite of all warnings it was impossible to save the house.

37. Reference. — See on chapter iv : 10-15.

The Last Day of the Feast. — "Let us suppose ourselves in the number of worshipers who, on 'the last, the great day of the feast,' are leaving their 'booths' at daybreak to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow-branch tied together with a palm-

branch (Lev. 23:40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these to the sound of music started in a procession from the temple. It followed a priest who bore a golden pitcher capable of holding three *log* (rather more than two pints). They proceeded to the fountain of Siloam, in the valley south of the temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the temple amid the shouts of the multitude and the sound of cymbals and trumpets. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt-offering, towards the close of the ordinary morning-sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great 'Hallel,' consisting of Psalms 113-118, was chanted antiphonally, or, rather, with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. *At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus.* He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them." — *Edersheim.*

The Thirst of the Human Soul. — "This thirst is deep-seated in the nature of man. It manifests itself in the many forms of restless activity by which men seek to satisfy their aspirations. The powerlessness of the world to quench this thirst is an indication of the Divine origin of the soul. He who drinks at a cistern will find that the cistern will run dry. He who quaffs the water of a pool may find the water foul and turbid. He who tries to quench his thirst by draughts from the sea will learn that, so far from assuaging, these salt waters only increase the thirst.

> " 'The frail vessel thou hast made,
> No hands but thine can fill;
> For the waters of this world have failed,
> And I am thirsty still.' "
>
> — *Prof. J. R. Thomson, M. A.*

Such an one knows "The toil
Of dropping buckets into empty wells
And growing old in drawing nothing up."

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"Reading accounts of some shipwrecks, we may gather a little of the feeling of thirst. Coleridge puts it thus in 'The Ancient Mariner' —

'Water, water, everywhere
Nor any drop to drink.'

Of all the physical wants man can feel, none is capable of being raised to such a pitch of intensity as the want of water. There are many things that say, 'If any man thirst, let him come unto me and drink.' Then the thirsty drink, and find their thirst unquenched and intensified. We may have our natural Elims. What if they change to Marahs? What if the rushing stream dries away to a few tantalizing and useless drops?" — *Rev. D. Young, B. A.*

Men can live many times longer without food than without water.

LIBRARY. — A poem by Eliza Cook, beginning

"Should you ever be one of a fainting band."

In Foster's *Cyclopedia of Poetical Illustrations*, No. 2971,

"Let heaven this one rich gift withhold,
How soon we find it is better than gold."

LET HIM COME UNTO ME AND DRINK. — Jesus has everything that will satisfy the spiritual thirsts of men. As many-sided as man is, so many-sided is the religion of Jesus. As He has made music for the ear, light and beauty for the eye, water for thirst, food, for hunger, so He has something to meet every want and satisfy every thirst of man.

THE OBELISK OR THE WELL. — "There is an Oriental story of two brothers, Ahmed and Omar. Both wished to perform a deed whose memory should not fail, but which, as the years rolled on, might sound their name and praises far abroad. Omar, with wedge and rope, lifted a great obelisk on its base, carving its form in beautiful devices and sculpturing many a strange inscription on its sides. He set it in the hot desert to cope with its gales. Ahmed, with deeper wisdom and truer though sadder heart, digged a well to cheer the sandy waste and planted about it tall date-palms to make cool shade for the thirsty pilgrim and to shake down fruits for his hunger. **An Oriental Story.**

"These two deeds illustrate two ways in either of which we may live. We may think of self and worldly success and fame, living to make a

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

name splendid as the tall sculptured obelisk, but as cold and useless to the world. Or we may make our life like a well in the desert, with cool shade about it, to give drink to the thirsty and shelter and refreshment to the weary and faint. Which of these two ways of living is the more Christ-like, is easy to decide." — *J. R. Miller, D. D.*

38. Flow Rivers of Living Water.

"A German Legend says that once a year, when the full moon casts its radiance like a silver bridge across the Rhine, the spirit of Charlemagne comes forth and standing midway on the bridge, lifts it hands and pronounces a blessing on the homes and fields and rivers of the fatherland. For Charlemagne read Christ; for Germany, the world; for 'once a year,' unceasingly; and the legend is true." — *David J. Burrell, D. D.*

A Wish. —

"Make my heart a little garden,
Where the fairest virtues grow,
Open there a fountain, springing
From the depths of life and light, and singing
Let its waters ever flow." — *Henry Van Dyke, D. D.*

Preciousness of Water in the East. — "In the East, during the long rainless summer, the *wadies*, in which during winter there is usually a copious supply of water, are dried up. It is only where a perennial stream or fountain exists that human habitations are reared. Every village has its perennial spring — every habitation must be near one. Water is everywhere precious. Thus we find it, as might be expected, frequently referred to in Scripture. It is used as an emblem of freshness and fertility, of comfort and blessing." — *Pulpit Com.*

Cisterns or Fountains. — Those who drink of this living water are not selfish, but let it flow freely to all. They are not cisterns, but fountains. It is the very nature of the Christian to impart. Those that impart to others have the fullest and freshest supply for themselves. The outflowing keeps the fountain pure.

40. ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him: but no man laid hands on him.

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Brook or Bog. — Standing water is never pure. The flowing water is fresh, cool, healthful. Certain persons were once compared to a *bog* or *marsh*, because they absorbed but never gave out; they received the truth, but never taught it. They learned the promises, but never imparted them to others; and hence they became stagnant, malarious, full of reptiles, like a bog.

There is an Oriental Legend of a Fountain into whose waters a good angel infused the mysterious power that a new fountain rose and gushed wherever some drops fell on the barren plain, so that a traveler carrying a portion of this water could safely traverse any desert however wide or dry, because he took with him the secret of unfailing springs; and he could impart their waters to others.

"Wild and fanciful the legend; yet may not meanings high
Visions of better things to come, within its shadow lie?
Type of a better fountain to mortals now unsealed,
The full, free salvation in Christ our Lord revealed!

Beneath the cross those waters rise, and he who finds them there,
All through the wilderness of life the living stream may bear;
And blessings follow in His steps, until where'er he goes,
The moral wastes begin to bud and blossom as the rose."

— *Anon, in Foster's Cyclopedia of Poetry*, Vol. 2, 4093.

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41. Shall Christ Come Out of Galilee? — "Christ's world-wide breadth of idea and loftiness of thought certified to His God-head, as the littleness of His critics certified to their mole-hood. Some then present, small enough to criticise the Apollo Belvidere because it did not conform to their bandy-legged and hunchbacked personal standard, set up a critical standard of their own, and said, 'Shall Christ come out

45. ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46. The officers answered, Never a man spake like this man.
47. Then answered them the Pharisees, Are ye also deceived?
48. Have any of the rulers or of the Pharisees believed on him?
49. But this people who knoweth not the law are cursed.
50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)
51. Doth our law judge *any* man, before it hear him, and know what he doeth?
52. They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.
53. And every man went unto his own house.

of Galilee?' Many men set the claims of the Son of God, and their relation to Him, on an idiotic question of that scope."

"On men little and large came such power that no man, soldier or critic, dared lay hand on Him." — *Bp. H. W. Warren, LL. D.*

Jesus Shown to be the Christ by the Very Objections Brought Against Him. — Many of the people took so little pains to ascertain the facts, that while they were arguing from the Scripture statements as to what the Christ must be, and that therefore Jesus could not be the Christ, Jesus fulfilled those very predictions; he was of the seed of David, and he was born at Bethlehem. Thus, many in attacking religion really are attacking a caricature of their own making, and their very arguments are a defense of religion rightly understood.

For many years I have had special satisfaction in tracing this fact in the attacks of unbelievers, that as soon as they cease firing at men of straw and lay down some positive principles as to what religion must be and do, I find that Christianity embodies in itself all that is good in what they propose.

I once heard Mr. Beecher tell the story of his being driven away by a mob from one of the anti-slavery meetings in New York. The mob followed him, and, thinking he was in a certain house, they attacked it with stones, rotten eggs, and all manner of missiles. But Mr. Beecher was in another house, and looked with calmness on the flying missiles, because he was not there. True Religion looks in the same way at many attacks of unbelief, because it is not there. They are attacking something else, which they have labeled Religion.

Divine Words. — Jesus' words were divine, and therefore not like man's words. They were clearer, truer, more helpful, more worthy,

than any man can speak; but especially they were a message from our Father in heaven. He knew ten thousand times more than they, and therefore could speak words worth ten thousand times as much.

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49. CURSED. — "As specimens of Rabbinical utterances concerning this class may be cited the expressions *vermin*, *people of the earth*, and the saying, 'the ignorant is impious; only the learned shall have part in the resurrection.'" — *M. R. Vincent.*

52. OUT OF GALILEE, ETC. — "When Cordus, the Roman senator, whom Tiberius murdered, was addressing his fellows, he began, 'Fathers, they accuse me of illegal words; plain proof that there are no illegal deeds with which to charge me." — *W. Philips.*

53. THE DIVISIONS AMONG THE PEOPLE. — "My dear young men, the human race may for practical purposes be divided into three parts. (1) Honest men, who mean to do right, and do it. (2) Knaves, who mean to do wrong, and do it. (3) Fools, who mean to do whichever of the two is pleasanter. And these last may be divided again into black fools — who would rather do wrong, but dare not unless it is the fashion; white fools — who would rather do right, but dare not unless it is the fashion." — *Charles Kingsley, in A Letter to Young Men.*

CHAPTER VIII.

1. Jesus went unto the mount of Olives.
2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4. They say unto him, Master, this woman was taken in adultery, in the very act.

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The Liberty of the Children of God. — This chapter is full of truths in answer to the carping criticisms of the Scribes and Pharisees. But the leaders themselves gathered into their garner only chaff, and threw away the good grain as the soldier in the sack of a city finding a purse full of jewels, threw away the jewels and kept the leather purse.

"Once upon a time — it is an ancient fable — a critic picked out all the faults of a great poet and presented them to Apollo. The god received the gift graciously, and set a bag of wheat before the critic with the command that he separate the chaff from the kernels. The critic did the work with alacrity, and, turning to Apollo for his reward, received the chaff. Nothing could show us more appositely than this what criticism should not be."

The Fault-Finding Age. — Prof. Stalker in the *Preacher and His Models*, says that "in the history of nearly all minds there is an epoch of criticism." "This is the stage at which we agree with Carlyle in thinking mankind to be mostly fools, and pronounce every man over five and forty, who does not happen to agree with our opinions an old fogy." "Criticism, however brilliant, is a comparatively easy thing. It is easier to criticise the greatest things superbly, than to do even small things partly well." "There is a famous passage in Lucretius, in which he speaks of the joy of the mariner who has escaped to dry land, when he sees his shipwrecked companions still struggling in the waves. This is too heathenish a sentiment; but I confess I have sometimes experienced a touch of it when I have beheld one who has distinguished himself by his incisiveness, while still on the *terra firma* of criticism, suddenly dropped in the bottomless sea of active life, and learning amidst his first struggles in the waves, not without gulps of salt-water, the difference between intention and performance."

5. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

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3. BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY. — Thus making public her sin and shame with a motive which showed them to be worse than she was.

LIBRARY. — "An itching to find faults in others, so as to justify or cover up our own, is worse than the faults themselves. For the quintessence of this, as perfected in the pure hate of the devil, see Lucifer's opening speech in Mrs. Browning's *Drama of Exile.* As a portrayal of Satan's real character, there is nothing equal to it in literature."— *Bishop Warren.*

Lucifer having tempted Adam and Eve and seen them yield, and driven out of Eden, rejoices in their fall:

"We, in falling while destiny strangles,
Pull down with us all
Let them look to the rest of their angels!
Who's safe from a fall?"

THE CURE OF VICE. — "Scenes, in *character* if not in appearance similar to this, are constantly reproduced by our novelists and playwriters, who harp upon this one vile string, professing like these Pharisees that they drag such things before the public gaze for the sake of exposing vice and making it hateful, but really because they know that there is a large constituency to whom they can best appeal by what is sensational, and prurient, and immoral, though to the masculine and healthy mind disgusting. Many of our modern writers might take a hint from our German forefathers, who in their barbarian days, held that some vices were to be punished in public, but others buried quickly in oblivion, and who, therefore, punished crime of this sort by binding it in a wicker crate, and sinking it in a pit of mud out of sight forever. When such things are thrust upon us, either in literature or elsewhere, we have always the resource of our Lord; we can turn away, as though we heard not; we can refuse to inquire further into such matters, and turn away our eyes from them." — *Prof. Marcus Dods.*

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

Living in a Fault-finding Atmosphere. — There are those who live and move and have their being in the faults of others; who never look at the church except as men look at the sun through smoked glass, to dim its rays and count its spots. They roll the sins of Christians like a sweet morsel under their tongues. They never speak of the good Christianity has done, the millions it has made better, but only of the failings of its disciples. Their very meat and drink is, not to do the will of their Father in Heaven, but the errors and shortcomings of His children.

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6. This They Said Tempting Him. not to get at the truth, but to get Him into a dilemma. They thought they had trapped Him, that He was sailing between Scylla and Charybdis, by the one or the other of which He must be wrecked. If He did not bid her to be stoned, He must put His decision against that of Moses, the great and Divinely inspired founder of the nation, whose law He said He came to fulfil; and He would seem to be in favor of immorality. If he gave his decision in favor of stoning, He would stand opposed to the Roman law, and be exposed to the charge of murder, and the populace would be aroused against Him as one reviving the cruelty of the dark ages, and sending forth a thunderbolt that would smite many of themselves.

Jesus Stooped Down and Wrote on the Ground, as much as to say, by symbolical action, "You are appealing to the wrong court; who made me a judge or a ruler over you? I have other work to attend to." Again, it was an act of delicate courtesy.

"It turned all eyes from the wretched woman in an anguish of shame and terror, to Himself. She stood alone and forgotten; all eyes were then and have ever since been fixed on the figure of Christ, wondering what and why He wrote in the dust. It is not fanciful to note the contrast between this writing and that prescribed in case of the trial of a suspected adulteress by the Mosaic law (Numb. 5 : 23). The priest

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was to write certain curses in a book, then wash them with bitter water, which the accused was required to drink, that the curses might enter into her if she were guilty. Christ, on the contrary, writes His sentence on the sand, where, in a moment, it will be effaced by the pardon. 'Neither do I condemn thee ; go, and sin no more.'" — *Lyman Abbott, D. D.*

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7. He That is Without Sin, Let Him First Cast a Stone. — Jesus does not answer as a magistrate, but as a teacher, a philosopher. The magistrate might have to condemn her, but the teacher presents principles of reform which should underlie the judgment of the magistrate.

In Search of the Man of Sin. — Some years ago a brilliant and witty lecturer entitled one of his lectures "In Search of the Man of Sin." He found sin in the city, in trade, in politics, everywhere, but finally returning to his native village, he found the elements of all those sins there, and, at last looking into his own heart, and seeing there the seeds from which grew all the crimes he had attacked in others, declared, "I am the man of sin."

The Victory of the Sinful. — In Mary Ellen Atkinson's volume of poems, entitled "The Architect of Cologne," is one poem, "My Neighbor," which finely sets forth the weakness and folly of judging others. A man annoyed by the faults of his neighbors, first hears a mocking whisper,

> "Thou doest well to scorn him ; thou forsooth,
> So wise, so strong, Perfection's self in truth."

Then an angel shows him his neighbor in the arena of life striving among the powers of good and evil. First the watcher stands among the demons, and sees the strife from their point of view, as with malicious pleasure they saw his failures, proclaimed his errors and laughed at his wounds. In the "shadow born of hell,"

> "Every ray of beauty paled and died,
> And faults and weaknesses were magnified."

Then he went over to the angels, and standing among their radiant bands

> "My wondering gaze I bent
> Upon the wrestler, on whose brow there shone
> A glory I had never seen or known."

He gained the victory, his character was transfigured, he wore at last the crown of righteousness, and dwelt among the angels.

THE MONK AND THE YOUTH. — "There is a story in the *Bustan* of the famous Persian poet Saadi, which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the cell of a dervish, or monk, of eminent reputation for sanctity. In the same city dwelt a youth, sunk in every sin, "whose heart was so black that Satan himself shrank back from it in horror." This last presently appeared before the cell of the monk, and, as if smitten by the very presence of the divine prophet, began to lament deeply the sin and misery of his life past, and, shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy prophet; assured him that for him it was in vain to seek forgiveness, and to prove how inexorably he considered his lot was fixed for hell, exclaimed, 'My God, grant me but one thing, — that I may stand far from this man in the judgment day!' On this Jesus spoke: 'It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain. His sins are forgiven; his place shall be in paradise at the last day. But this monk has prayed that he may never stand near this sinner. His prayer, too, is granted: hell shall be his place; for there this sinner shall never come.'" — *R. C. Trench, D. D.*

INSIGHT OF JESUS. — Jesus saw into their inmost souls, as the physician by the Roentgen rays sees through dress and flesh, the bones in the body, or the bullet which is working death.

> "Their own defects, invisible to them,
> Seen in another, they at once condemn,
> And tho' self-idolized in every case,
> Hate their own likeness in a brother's face." — *Cowper.*

LIBRARY. — Jacox's "Secular Annotations," I., 187, and his "Scripture Proverbs," p. 531, give many illustrations from literature.

LIBRARY. — Suggestive Illustrations on Matthew, viii: 3-5.

MOTES AND BEAMS. — Indignation at the motes of error in the eyes of our brothers too often blinds us to the beams of falsehood in our own. Paul's advice is sound (Rom. xiv. 22).

"Deal meekly, gently, with the hopes that guide
The lowliest brother straying from thy side;
If right they bid thee tremble for thine own,
If wrong the verdict is for God alone.

"Strive with the wanderer from the beaten path,
Bearing thy message meekly, not in wrath;
Weep for the frail that err, the weak that fall;
Have thine own faith, but hope and pray for all."

"Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path,
We have in weakness trod."

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9. Being Convicted by Their Own Conscience, Went Out One by One. — "If by the term 'criminals' we mean every man who has ever done an act which the law declares a crime, my subject is very broad; for it includes every lawyer who has ever told a wilful lie in any one of his many affidavits, every newspaper man who has ever published or contributed to the publication of a libel, every business man who has ever induced the sale or exchange of property by a false representation. If we also include under the term 'criminals' every man who, without a technical violation of the law, has accomplished the practical result of a crime, every man who has lawfully cheated his neighbor, every man who has lawfully robbed another by superior wisdom and shrewdness rather than by superior physical force, every man who has contributed money to a campaign committee with the moral certainty that part of it is to be expended by others in violation of the election laws, — if all such as these are to be classed as criminals, then my subject may be fairly translated 'Modern Methods of Treating Ourselves and Each Other.' In a certain sense it is literally true that we are all criminals." — *Prof. Charles A. Collin, of Cornell University.*

And They Went Out One by One. — Prof. Caspar René Gregory, of Leipzig, in a recent article in the Biblical World, mentions an old manuscript which has a curious change in one of the sentences which gives the whole story a new coloring. Verse 9 reads "And they, *when they read it*, went out one by one." Prof. Gregory suggests that Jesus wrote on the sand the sins and crimes which these accusers had themselves committed; and when they read it, they went out one by one, each one as he read his own criminal record.

"One of the first hearers of Jesus, one who was there early, and who had stayed at his right side when the scribes came up in front, looked down at the ground. He nudged his neighbor and whispered to him. They looked across to the foremost of the people at the left. The people all began to try to look at what Jesus wrote. The scribe in front, the leader of the case, the old man who had planned the ruse, saw the people thrust their heads forward. Soon after he looked down, too. His name was Eldad. He read: 'Eldad stole a house from Joram's widow.' He knew that it was so. He had forgotten all about it. Nobody else knew it. He had done it under the form of law. But it was true. He could not stone the woman. He might as well go home. And he went out. Jesus swept his hand over the sand and began to write again. He wrote swiftly, for the next scribe had eagerly begun to read. His name was Nahum. He read: 'Nahum slew Azidad in the desert.' And the days long gone by came back to him. He saw his staff fall upon his friend when no one was there to see. And he went out. Jesus wrote faster and faster, and the scribes read faster and faster, and they went out faster and faster. One had done violence to a maid, and had been able to hinder her from accusing him. Another had seen his neighbor's wife in her bath, and had forced her to commit adultery with him. Another had stolen money from the temple. Another had profaned the sacred house. Another had used for himself the money of the orphans that had been put into his care. One had done one sin, another another. All had sinned and gone astray. There was none that had done good: no, not one. And, however much they had prided themselves on their high place, it was all false. Their hedge about the law was a veil to cover their sins. They strained at gnats so as to be able to swallow camels. And they, *when they read it*, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman in the midst."

LIBRARY. — Hawthorne's *Mosses from an Old Manse*, "The Bosom Serpent."

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11. NEITHER DO I CONDEMN THEE. GO, AND SIN NO MORE. — Punishment of crime has three objects, (1) the satisfaction of justice; (2) the prevention of injury to society; and (3) the reformation of the criminal himself. By laying the emphasis on the last we gain both the others. Christ here anticipated the best modern methods of treating criminals. The woman, if she really repented, would have suffered enough to satisfy justice, and to warn others, as a lighthouse, against the rocks on which she had been wrecked.

"The modern theory is based upon the true Christian doctrine that a convict is a man and a brother, not a wild beast, *hostis humani generis*;

that we who are strong should be disciplining and healing physicians to those who are weak, diseased, and disorderly, not hesitating to cut and burn where surgery is needed, to administer unwelcome discipline and healing discomforts, but tenderly binding up the wounds of scientific surgery, and refreshing the famished souls with human sympathy when the natural appetite is awakened for the true food of the soul." — *Prof. Charles A. Collin.*

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TREATMENT OF CRIMINALS. — "The most critical period for the prison convict is the few months immediately following his discharge.

"At this critical juncture the definite sentence for a fixed term suddenly drops him on the world with a new suit of clothes and a few dollars in his pocket. How many graduates of Harvard University sent out in such fashion, with all the advantages of reputation, ability, and character which Harvard can give, if compelled at once to maintain themselves, without friends of whom they could borrow, — how many Harvard graduates could get through the next two years after graduation without being compelled to beg or steal?

"Probationary release on parole, which the indeterminate sentence makes possible, is the foundation corner-stone of any rational scientific method of treating criminals."

"The old tradition of criminal heroics was doubtless once true, when the best and bravest men were such dangerous criminals that they were burned at the stake or hung as traitors against a tyrant. But the modern criminal is rather a sneak, a coward, and *pro tanto*, a fool; for modern criminality is stupid folly or unbridled passion.

"The great mass of men in our prisons are young men, — overgrown, stupid, vicious, unbroken colts. They must be broken to harness; and usually this means severe physical compulsion, — not a constant nagging, but scientifically administered corporal punishment. The scientific surgeon seems cruel; and some sentimental people think his profession must make him hard-hearted, that its influence on the surgeon must be brutalizing. Physical compulsion in prisons there must be. I believe in making it short, sharp, and effective. With this must be *Training, Discipline, Education* and *Hope*. Hope is gained by the rewards of good behavior through shortening the sentence, and the possibility of earning a little money by extra or meritorious work. This element in the new prison law of New York has proved of inestimable value, as the prison wardens themselves testify. Said Warden Brush of the Sing Sing prison, 'With the chance of earning some money for himself, to

12. ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

stimulate hope, I can restore the man actually dying, physically dying from despair and hopelessness, back to healthy life.' The instinct of acquisition is one of the most powerful motives, and can often be aroused in men of baser nature when nothing else will start them into spontaneous activity." — *From address before the Massachusetts Prison Association, by Prof. Charles A. Collin.*

Library. — *Bunyan's Pilgrim's Progress*, where Christian comes to the cross, and his burden of sin falls off, and he weeps for joy at the relief. Then "as he stood looking and weeping, behold three shining ones came to him, and saluted him with 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee;' the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate; so they went on their way. Then Christian gave three leaps for joy, and went on singing."

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12. I Am the Light of the World. — The day before Jesus had used the splendid ceremonial of the water in the golden pitcher from the pool of Siloam to symbolize the fact that He brought the true Water of Life. Now He uses another part of the ceremonial to call attention to the fact that He was the Light of the World. "He was seated at that moment in the treasury — either some special building in the temple so called, or that part of the court of the women which contained the thirteen chests with trumpet-shaped openings, called *shopherôth*, into which the people, and especially the Pharisees, used to cast their gifts. In this court, and therefore close beside Him, were two gigantic candelabra, fifty cubits high and sumptuously gilded, on the summit of which nightly during the feast of tabernacles, lamps were lit which shed their soft light over all the city. Round these lamps the people, in their joyful enthusiasm, and even the stateliest priests and Pharisees, joined in festal dances; while, to the sound of flutes and other music, the Levites, drawn up in array on the fifteen steps which led up to the court, chanted the beautiful psalms which early received the title of 'Songs of Degrees.' In allusion to these great lamps, on which some circumstance of the moment may have concentrated the attention of the hearers, Christ exclaimed to them, 'I am the Light of the World.'" — *Canon Farrar.*

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CHRIST LIKE THE PILLAR OF FIRE IN THE WILDERNESS. — "In commemoration of the Pillar of Fire that led their fathers in the trackless desert, the people lit large lamps round the temple, and gave themselves up to dancing and revelry. The words of Jesus must be interpreted by their reference to the light which was then being celebrated. Of that light we read that "the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give them light." — *Prof. Dods.*

"A visible pillar of cloud or vapor, a conspicuous object that could be seen not only by the marshaled host, but by the scattered companies of women and children, as they fed their flocks, and followed afar off the marvelous signal of the Divine presence. A great host, marching through a country without roads or other marks of civilization must be provided with some conspicuous object to serve as a signal to the main body, and to all straggling parties connected with it. Hence the round grate, full of kindled fuel, elevated on a pole, which was carried before caravans and armies in the East." — *Curtius.* "The vast pilgrim caravans to Mecca guide themselves in a similar way. An Egyptian general, in an ancient inscription, is compared to a flame streaming in advance of an army, and this is repeated in an old papyrus. (Chabas, V. E., p. 54 *Pap. Anast.*, I.)" — *Geikie.* "The ancient Persians carried a sacred fire in silver altars before their armies, and other ancient nations observed a similar custom." — *Prof. Murphy.* It is not suggested that the pillar of cloud and fire was like these, but only that it accomplished the same purpose in a far larger and better way.

"The cloud and fire do not suggest any debasing views of the Creator, or impute to Him any properties of the creature. Fire, in its various forms of flame, light, heat, and electric flash, is a striking emblem of the Great Spirit; and the smoke or vapor which accompanies it is a manifest type of the phenomena which surround and conceal the essence, while at the same time they indicate the presence of the mighty Potentate. The pillar that balances itself in mid-air, unsupported by the earth and unshaken by the winds of heaven, serves well to mark the presence of him who is independent of the laws of nature. And lastly, the pillar of fire and cloud (14:24) is manifestly not the Lord, nor a figure of the Lord, but the visible and real sign of His actual presence among His people, for their guidance, protection, and comfort." — *Murphy.*

Fire as a Symbol of God.

Jesus was thus the light lifted up on the cross to show the people the way to heaven, and to the perfect kingdom of heaven on earth.

"God's people were not led by a road already made and used, and which they could have studied from beginning to end on a map before starting; but they were led day by day, and step by step, by a living guide, who chose a route never before trodden. In the morning they did not know whether they were to go forward or back, or to stay where they were. They had to wait in ignorance till their guiding pillar moved, and follow in ignorance till it halted. Our passage through life is similar. It is not a chart we are promised but a guide. We cannot tell where next year or next month may be spent. We are not informed of any part of our future, and have no means of ascertaining the emergencies which may try us, the new ingredients which may suddenly be thrown into our life, and reveal in us what till now has lain hidden and dormant. We cannot tell by what kind of path we shall be led onwards to our end; and our security from day to day consists not at all in this, that we can penetrate the future, and see no dangers in it, but our security is that we shall always be guided by infallible and loving wisdom." — *Prof. Dods.*

"I know not the way I am going.
But well do I know my Guide."

REFERENCE. — For illustrations on other ways in which Christ is the Light of the World. See under 1:5 and ix. 5.

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14. WHENCE I CAME AND WHITHER I GO. — Two essential facts of testimony, viz., origin and destiny. "The question was one about His own personal consciousness, of which only Himself could bear witness." — *Lange.* "If the sun or the day could speak, and should say: 'I am the sun!' and it were replied, 'No, thou mayest be the night, for thou bearest witness of thyself!' how would that sound? Argue it away if thou canst" ("Berlenburg Bible," cited by Stier, "Words of the Lord Jesus"). — *M. R. Vincent.*

THOUGH I BEAR WITNESS OF MYSELF. — "A light reveals itself as well as other objects. So the light bears witness of itself; it lightens eyes that are healthy, and is its own witness, so that men recognize it as light." — *Augustine.* So the perfume bears witness of itself by its fragrance, a rose by its beauty, an artist by his pictures, an architect by his buildings The epitaph of Sir Christopher Wren, the architect of St. Paul's, London, reads, "*si monumentum requiris circumspice.*" ("If you seek for his monument, look around you.")

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

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19. Then said they unto him, Where is thy Father? Jesus answered, ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

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15. JUDGE. REFERENCE. See on vii: 24.

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20. THE TREASURY (**γαζοφυλακίῳ**). "From **γάζα**, *treasure, the royal treasury, riches*; a Persian word, adopted by the Greeks and Latins, occurring only once in the New Testament (Acts viii. 27), and **φυλακή**, *guard*." Hence a *repository of treasure*, in the court of the women where were the thirteen chests with trumpet-shaped openings, where the money offerings of the people were deposited.

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18. I AM ONE THAT BEAR WITNESS. — "The other day, when Dr. Temple of London was enthroned as Archbishop of Canterbury — the primate in the church of England — he laid out for himself a program,

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed.

and it is the program which I am going to give you to-day,—a program of life which will help you to develop a truly Christian character. He said that it would be his aim, God helping him, so to live that the Christians whom he met might become better Christians, and those whom he met who were not Christians might become Christians. He dedicated himself to the witness of character, to the perfecting of mind, and body, and spirit, so that his very life itself should constantly witness for his Master." — *Rev. James L. Houghtaling, D. D., in Northfield Echoes.*

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28. Then Shall ye Know. — Things often appear in a very different light after they are done, from their appearance when the doing is contemplated. Hence wise men, in exciting and doubtful circumstances, often write down their feelings as they would like to express them, and then lay the letter aside for a time in order to view their work from the standpoint of something said or done. It is often like the view of a mountain from another direction and saves from many a blunder. President Lincoln is said to have given this advice to one of his secretaries who was very indignant over some action or criticism, and wished to write to the critic his feelings in very forcible language. The President bade him write it all down, then the next day advised him not to send the letter, but tear it up.

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31. If Ye Continue in My Word. — Under my instructions, and in obedience to them, THEN ARE YE MY DISCIPLES INDEED, my true, sincere disciples, or scholars, those who take lessons of another.

Sun-tested, Roller-sifted Disciples. — In Philippians 1:10 Paul prays for the Philippians "that ye may be sincere," εἰλικρινεῖς (from εἵλη or ἕλη, *sunlight*, and κρίνω, *to judge or test*.

"Thayer's Greek Lexicon of the New Testament, than which there is no better authority, brings out the interesting and instructive fact that the word means sun-tested. Paul's prayer is that they may be found pure when unfolded and examined by the sun's light. Think of it, a

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sun-tested Christian! But that is not all. The slightest change in an external mark of the word, a change that some Greek students believe ought to be made (the first would be **εἱλκρινής**, the second **εἱλικρινής**, from **εἱλεῖν**, *to roll*), gives quite another turn to the apostle's thought. It then means tested by rolling, that is, properly, sifted and cleaned by rapid movement or rolling to and fro. Why not say roller-sifted? Any one that has ever watched the manufacture of flour in one of the modern roller-process mills, will catch the meaning instantly. A roller-sifted Christian, the chaff, the dross, sifted out, the finest of the wheat left. For purposes of instruction, in view of the uncertainty among scholars about the breathing mark, there is no objection to combining the two thoughts. Thus we have it: Paul wants to see sun-tested and roller-sifted Christians. Many a fine application will come to mind at once." — *Sunday School Times.*

From this verse we learn many things about

THE SCHOOL OF CHRIST.

1. THE TEACHER is Jesus Christ, perfect in knowledge, in method, in example; wise, sympathetic, attractive.

Four Teachers of Persian Princes.

According to Xenophon's *Memorabilia*, the ancient Persian monarchs selected for the training of their princes the four best men in the kingdom, — the *wisest*, the *most just* man, the *most temperate* man, and the *bravest* man, — that the princes under these might be best fitted to be kings and rulers. All these the disciples of Christ find united in their one Master, who is the wisest, most just, most temperate, and most brave being in the universe. And those who take Him for their teacher will be fitted to be kings and priests in the kingdom of God.

To live with some people is a liberal education.

"Communion with Christ transfigures a life. Every one we meet leaves a touch upon us which becomes part of our character. Our lives are like sheets of paper, and every one who comes writes a word or a line, or leaves a little picture there." — *Rev. J. R. Miller, D. D.*

How much more the personal presence of Jesus.

"I knew a man who went a thousand miles and back, and supported himself at great expense, to be with Agassiz a few weeks at his summer school at Penikese. An hour with the great naturalist would have amply repaid the trouble and expense. Even to see the master of any

department is helpful. Christ is the master in the department of spiritual life." — *Bp. H. W. Warren.*

II. The Entrance Examination is the simple but necessary condition of believing, of accepting Jesus as Lord and teacher, joining His school in good faith.

III. The Scholars are disciples of Jesus, learners (μαθηταί, from μανθάνω, to learn, as our word "disciples" is from *disco*, to learn,) those who go to school to Jesus as teacher. They are those who *continue* in His word.

To visit a school does not make one a member of it. To sit upon the benches with the scholars, to pass the time in the school-room, does not make one a scholar there; but to accept of the teacher, to submit to his discipline, to obey his rules, to pursue the required studies, and to continue in these things, makes one a scholar of that school.

Continuing in Christ's Word. — "A man may plunge into the sea and swim a while, but he cannot 'abide,' he cannot 'continue' therein as a fish can. A fish may leap from the water and be a short while in the air, but it cannot 'abide,' it cannot 'continue" therein as a bird can. There is such a thing as a "*flying* fish,' but it is not a 'true' bird, a bird 'indeed.' So, if we are to be Christ's disciples indeed, we must be able to make our home in the word of Christ; our spirits must drink in that word as our bodies inhale the atmosphere." — *Dr. Deems.*

Continuing in Christ's word is the test whether one is a scholar or not. Some one has said that perseverance is the only virtue that cannot be counterfeited. As the German poet says of love,—

"And tell me how love cometh?
'Tis here unsought, unsent.
And tell me how love goeth?
That was not love which went."

That is not discipleship which does not continue in the School of Christ.

IV. The Object of the Schooling is to make perfect men, unto the measure of the stature of the fulness of Christ (Eph. 4:13); the cultivation of all the fruits of the Spirit (Gal. 4:22, 23); till we stand perfect and complete in all the will of God (Col. 4:12).

The most entrancing vision of beauty I ever beheld was the view from the Eiffel Tower, looking down at night upon the inclosure of the Exposition buildings in Paris. The architecture of the buildings them-

selves was outlined in golden and silver light. The very trees bore fruit of electric lights. The groups of statuary were illuminated. The lawns were like immense emeralds surrounded by frames of golden light. The illuminated fountains, not from light thrown upon them as often seen at Saratoga and Niagara Falls, but from light underneath, threw up their waters in a glorious changing harmony of brilliant colors, like variegated fireworks. It was like a dream of Paradise, a vision of fairy-land. Then it came to me that all this beauty was made from the grass and water and light of our common every-day life, and that so God can take the materials now in our souls, and in society, and transform them into perfect men in Christ Jesus.

View from Eiffel Tower.

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LIBRARY. — Goethe's *Tale of Tales*, as interpreted in Carlyle's Essays. J. R. Miller's *Making the Most of Life*. "Transfigured Lives."

REFERENCE. — See on chapter iii: 3-5.

THE CHURCH AS A SCHOOL. — We are apt to think of the church, which is one of the schools of Christ, as claiming that its members are perfect, and some will not join because they "are not good enough," though they trust that they are true disciples.

The church, or any band of disciples, is not an assembly of perfect people ready-made for heaven, but of people who are seeking to be perfect through Jesus Christ; not an art gallery, but a studio; not a storehouse, but a factory. It is a school where imperfect people are longing and striving to be good, and where Jesus is teaching and training them. Even if any become perfect in their measure, the measure can increase; even should the cup be full, the full cup can become larger.

CLAY TRANSFORMED. — "Mr. Beecher once in a lecture in City Hall illustrated the advantage of education by taking a lump of clay as an illustration.

"The brickmaker makes a brick of it at a dollar a day; the potter makes a garden pot of it at two dollars a day; then he took us by successive stages up to the man who earns a hundred dollars a week for making the vases and crockery at Wedgewood, Dalton or Trenton."

LIBRARY. — O. W. Holmes' *Poems* "The Chambered Nautilus."

MEN WANTED.

"The world wants *men* — large-hearted, manly men,
Men who shall join its chorus, and prolong
The psalm of labor and the psalm of love.
The age wants *heroes* — heroes who shall dare
To struggle in the solid ranks of truth:
To clutch the monster error by the throat;
To bear opinion to a loftier seat:
To blot the error of oppression out,
And lead a universal freedom in.
And heaven wants *souls* — fresh and capacious souls,
To taste its raptures, and expand, like flowers,
Beneath the glory of its central sun.
It wants fresh souls — not lean and shriveled ones;
It wants fresh souls, my brother — *give it thine,*
If thou indeed will be what scholars should;
If thou wilt be a hero, and will strive
To help thy fellow and exalt thyself,
Thy feet, at last, shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts —
Each single heart with myriad raptures filled —
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul."

V. The Term-time is the whole life. True disciples continue in Christ's Word. This abiding is not only the test of discipleship, but is the means of progress and growth as disciples. One cannot starve his soul, and yet grow into a "a perfect man in Christ Jesus." As the common bee develops into a queen bee, by richer food and larger room, so the Christian grows and his soul expands by abiding in the word of Christ, feeding on it, and exercising it in his daily life.

The Slow Process of Transformation. — "The chemist will tell you that the glowing diamond is but simple carbon, and that, so far, charcoal and the diamond are one and the same thing; but it requires no professional knowledge to convince a man that it would take more than a bushel of charcoal to make a diamond as large as a pea. So again, the most brilliant pearl is said to be a mere solidified deposit of oyster-juice; but even the unlettered fisherman can understand that the progress from the oyster-juice to the pearly substance is slow and tedious." — *S. S. Times.*

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VI. THE SCHOOL-BOOKS. — 1. *The teaching of Christ, the Word of God.* "Into Ezekiel's hand there was put a roll written within and without, . . . an objective revelation which he himself had not written; but before he could deliver it to others he had to eat it; all that was written on it had to become a part of himself, had to be taken into his inmost experience, and to be digested by him, and become his own very life's blood." — *Prof. Marcus Dods.*

Eating the Word.

2. *The discipline of life.* The training and knowledge which come from practicing under a competent teacher the things learned in books. The pupil in chemistry works in the laboratory. The student of architecture is continually making drawings and calculations. The students in the institutes of technology work out their lessons in machine shops and laboratories. Manual training is coming to be a part of education.

So Jesus gives us not only some command or promise or example from His Word but some special discipline, to teach each virtue. There is something in our lives to cherish every good quality and to cultivate every virtue. When we have special trials of our patience, or our temper, or our honesty, then we are to remember that we are in Christ's school, and that He is teaching us a lesson. In times of prosperity, and peace, and joy, we are learning other lessons in the same school. Thus we become

> "Rich in experience that angels might covet,
> Rich in a faith that has grown with the years."

The best part of business, of daily toil, consists of the moral and intellectual lessons we may learn from them. Daily life is a university, the home is a college, the office, the factory, the farm are high schools, each with more courses than any other university can offer.

The University of Daily Life.

LIBRARY. — Longfellow has a short poem of Count Arnaldos listening to the song of some sailors which charmed the very sea birds :

> "And his soul was full of longing,
> And he cried with impulse strong,
> 'Helmsman, for the love of heaven
> Teach me, too, that wondrous song.'

"'Wouldst thou,' so the helmsman answered,
Learn the secret of the sea?
Only those who brave its dangers
Comprehend its mystery.'"

Blessed Be Drudgery. — "I am going to speak of the *Culture that comes through this very Drudgery.*

"'Culture through my drudgery!' some one is now thinking: 'This tread mill that has worn me out, this grind I hate, this plod that, as long ago as I remember it, seemed tiresome, — to this have I owed "culture?" beyond all books, beyond all class-work at the school, beyond all special opportunities of what I call my "education," it is this drill and pressure of my daily task that is my great school-master. *My daily task*, whatever it be, *that is what mainly educates me.* All other culture is mere luxury compared with what that gives. That gives the indispensables. Yet, fool that I am, this pressure of my daily task is the very thing that I so growl at as my "Drudgery!"'

"Our *prime* elements are due to our drudgery,— I mean that literally: the *fundamentals*, that underlie all fineness, and without which no other culture worth the winning is even possible. These, for instance, — and what names are more familiar? Power of attention; power of industry; promptitude in beginning work; method and accuracy and despatch in doing work; perseverance; courage before difficulties; cheer under straining burdens: self-control and self-denial and temperance. These are the prime qualities; these the fundamentals." — *W. C. Gannett, in Blessed Be Drudgery.*

Our Friend the Enemy. — Failures. — "Half, two-thirds, of our best experience in life is his gift.

"Look along any path of life at the stateliest figures walking in it. They are, most of them, figures of men that have *failed more than once.* Yes, any path. 'It is very well,' said Fox, the great English orator, 'very well for a young man to distinguish himself by a brilliant first speech. He may go on, or he may be satisfied. Show me a young man who has *not* succeeded at first, and *has yet gone on*, and I will back *him.*' Miss Alcott wrote and burnt, and burnt and wrote, until at last her 'Little Men and Women' came out of the fire. By the failure in art, by the failure in science, by the failure in business, by the failure in character, *if we wrestle on*, we win salvation. But all depends upon that *if.* The hard lot called Poverty, Ignorance, Narrow Conditions, Accidents, is waiting to give us, after the struggle, Temperance, Diligence, Fortitude, Concentration. But *after the struggle:* that is, as we wrestle with those conditions, these elemental powers are waked in us

and slowly trained, and at last are left ours, — our instruments by which to carve out life's success and happiness." — *W. C. Gannett.*

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MY TREASURES. —

"Let me count my treasures,
All my soul holds dear,
Given me by dark spirits
Whom I used to fear.

Through long days of anguish
And sad nights did Pain
Forge my shield *Endurance*,
Bright and free from stain.

Doubt in misty caverns,
Mid dark horrors, sought,
Till my peerless jewel
Faith to me she brought.

Sorrow, that I wearied
Should remain so long,
Wreathed my starry glory,
The bright crown of *Song*.

Strife, that racked my spirit
Without hope or rest,
Left the blooming flower
Patience on my breast.

Suffering, that I dreaded,
Ignorant of her charms,
Laid the fair child *Pity*,
Smiling in my arms.

So I count my treasures,
Stored in days long past,
And I thank the givers
Whom I know at last."

— *Quoted by W. F. Gannett.*

LIBRARY. — *The faith that makes faithful*, "Blessed be Drudgery" and "Wrestling and Blessing."

Wendell Phillips changed in one of his speeches a single word of Bryant's "Thanatopsis," thus, —

32. And ye shall know the truth, and the truth shall make you free.
33. ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35. And the servant abideth not in the house for ever: *but* the Son abideth ever.
36. If the Son therefore shall make you free, ye shall be free indeed.

"The hills,
Rock-ribbed and ancient as the sun,
The venerable woods, rivers that move
In majesty, and the complaining brooks
That make the meadows green, and poured round all
Old Ocean's gray and melancholy waste,
Are but the solemn decorations all
Of the great SCHOOL of Man."

32. THE TRUTH SHALL MAKE YOU FREE. — Deliverance from the Roman yoke was one of the great works expected of the Messiah. But that freedom, without the freedom of the soul from sin would amount to but little. Real outward freedom must grow out of spiritual freedom, just as the shell of the shellfish grows out of itself, or as fruits and flowers out of the tree that bears them. A mere outward freedom would be like the oranges Sidney Smith once fastened to the trees of his lawn, or like the electric lights and Chinese lanterns seen on the trees of Paris during great gala nights. Hence Jesus showed them the way to real freedom, through the truth.

TRUTH. — "According to the Jewish mystics, the Hebrew word for 'truth' contains a great mystery; for its first letter is the first letter of the alphabet, and its last letter is the last letter of the alphabet, so that the Truth is the First and the Last, the Aleph (A) and the Taw (T); or, according to the corresponding Greek phrase with which the New Testament has made every one familiar, the Alpha and the Omega." — *Rev. William Ewing.*

HOW DOES THE TRUTH GIVE FREEDOM? — True freedom comes only by the truth; living according to the realities of things; the truth revealed by God; the truth of His spiritual laws. (1) The truth of *pardon* gives freedom from the fear of punishment. (2) The truth, confessed to God and man, gives freedom from the burdens of past sin, the freedom of reconciliation. (3) The truth of God's loving care gives freedom from

corroding cares and burdens. (4) The truths of the Gospel give freedom from sin and the tyranny of bad habits and our evil nature. (5) The broad truths of God in heaven and earth give mental freedom. (6) The truths of salvation, a new heart, the presence of the Holy Spirit, imparts the new life which makes Christian action free and natural. (7) As a knowledge of natural law enables us to make that law our servant and helper, and us the masters of nature, so a knowledge of the spiritual laws makes us masters in that realm, and enables us to make all its powers our servants and helpers.

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Freedom of the City. — "They make a great fuss when they give a man the freedom of the city of London. There is a fine gold casket to put it in. You have got the liberty of the New Jerusalem, and your faith, like a golden box, holds the deeds of your freemanship. Take care of them and rejoice in them to-night." — *C. H. Spurgeon.*

William Tell and Liberty. — "The freedom given to men by Christ is illustrated by the drama of *William Tell*, where Tell is represented as overtaken in the mountains by a furious storm:

> "You know the jutting cliff, round which a track
> Up hither winds, whose base is but the brow
> To such another one, with scanty room
> For two abreast to pass? O'ertaken there
> By the mountain blast, I've laid me flat along,
> And while gust followed gust more furiously
> As if to sweep me o'er the horrid brink, —
> I have thought of other lands, whose storms
> Are summer flaws to those of mine, and just
> Have wished me there: the thought that mine was free
> Has checked that wish; and I have raised my head,
> And cried in thraldom to that furious wind,
> '*Blow on: this is the land of liberty!*'"

So the Christian dwells in the land of liberty, and amid storms and trials, as he walks within the borders of his promised land, he can say to every impulse and desire of his renewed heart, "Blow on: this is the land of liberty."

The Sphere of Liberty. — "There is a disposition in this age of statistics to put all moral facts into numerical forms. Somebody says,

in this spirit, that about four per cent of an average life is controlled by free volition; all the rest is the creature of circumstance. May we not say that a great life is one in which the percentage of freedom is carried to a high figure, and that our smallness is measured by our content with four per cent, or even two? Nor is our sphere of liberty enlarged by that effort to subject circumstances to our pleasure, whose outcome we call the progress of civilization. We remain as dependent on the improved circumstances as we were upon the old ; railroads and electric lights are no liberators. The true progress must come with the liberation of our spirits, and not from readjustments of that kind. For want of that liberation we are restless and eager for material outlet, as though that would help us. But all mistake the disease, and thus fail of the remedy. The freest life ever lived, and that which best satisfied the Man who lived it, was spent in circumstances of no material advantage. But men saw in it the life of a man in whose hands circumstances were plastic because he never had enslaved himself to them." — *Sunday School Times.*

LIBRARY. — Van Dyke's *Gospel for an Age of Doubt*, "Liberty." "Thoughts of a Human Automaton," in *Fortnightly Review*, March 1892, quoted in the above.

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33. WE BE ABRAHAM'S SEED. — "The dignity of a free man, as Godet says, shone on the brow of every one who bore the name of child of Abraham. As the Talmud expresses it, 'All Israel are the children of kings'; and they applied the dogma even to the affairs of common life, saying that as 'the children of Abraham, Isaac, and Jacob, not even Solomon's feast could be too good for them.'" — *S. S. Times.* "The position of personal bond-slave to any individual has always been peculiarly repugnant to the Jew. It is extremely difficult to find a satisfactory Jewish servant. To serve a 'goi' or Gentile is reckoned most humiliating." — *Rev. W. Ewing.*

"According to one of the rabbinical stories, Abraham sits at the gate of Gehenna, and suffers no one to enter that place of torment who bears the covenant-sign of Abraham's seed."

"THIS RACE- NARROWNESS, if we may so call it, is a characteristic of Asiatics to the present day. As I have heard a Syrian remark, 'It would take a good many Adams to satisfy the exclusive pride of our many sects.' But perhaps the closest parallel to the claim 'We are Abraham's children' is to be found among the Moslems, in the pride of the 'sherifs,' or descendants of the prophet Mohammed. Every Eastern traveler is familiar with the green turban of the sherif. He alone may wear this color ; and however humble his calling — for he is often in the very lowest employments, frequently as waiter in a *café* — he is one of

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the holy seed, and is recognized as such. But it is held impossible for the sherîf, as it was for the seed of Abraham of old, to miss a station of dignity in the future world." — *Sunday School Times.*

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34. WHOSOEVER COMMITTETH SIN IS THE SERVANT (THE BOND-SERVANT, THE SLAVE) OF SIN. — Because his evil nature and bad habits hold dominion over him, and compel him to do that which he knows is wrong, and which he often resists in vain. "For the worst tyrant a man can serve is his own selfish heart." — *Dr. Hovey.* "The idea that vice is slavery is common in all literature; frequent in the classics." — *Cambridge Bible.* "Dream not of freedom while under the mastery of your desires." — *Plato.* "No one committing deeds of wickedness can be free." — *Arrian.* "Guilt may bear the name of virtue, but it is base bondage." — *Epictetus.* "A good man, though he were a slave, is yet free; whereas, a wicked man, though he were a king, is yet enslaved; nor is he enslaved to one master only, but, which renders his case so far worse, to as many masters as he has lusts." — *Augustine.*

"Even the heathen considered the virtues essential to true freedom. Cicero said 'The wise man alone is free.' Plato represents the lusts as the hardest tyrants. Seneca speaks of the passions as the worst thraldom. Epictetus said 'Liberty is the name of virtue.' And this virtue is obtained only through Christ." — *D. Thomas, D. D.*

SINNER FORGING HIS OWN CHAINS. — "Suppose I go to a blacksmith and say, 'Make me a very long and heavy chain of these dimensions. When done I will pay you.' He lays aside his engagements and goes hard at work. I call as arranged and say, 'I have concluded to make the chain longer; work on another week.' Flattered with the promise of a fresh reward he toils on. I call again and still insist 'it is too short.' 'But,' says he, 'my iron is expended and so is my strength. I want my pay.' I urge him to add the last link of which he is capable. Then instead of paying him suppose I bind him hand and foot and cast him into a furnace of fire. *Such is the service of sin.*" — *C. Field.*

LIBRARY. — Illustrations of the slavery of sin. Lord Marmion, in Scott's poems. Eugene Aram, in Hood's poem. The veiled prophet of Khorassan, in Moore's *Lalla Rookh.* Richard III. and Macbeth, in Shakespeare.

"There is one poor little old play on words, which, after all contains a suggestiou of solid sense worth teaching our children early :"

"Live, vile, and evil have the self-same letters:
He lives but vile whom evil holds in fetters." — *S. S. Times.*

THE SLAVERY OF SIN may find one of its best illustrations in intemperance. And a temperance lesson may be enforced while teaching the larger truth.

THE SLAVERY OF SIN is three-fold. (1) The sinner is fettered and restrained from *doing right freely.* His evil nature and his bad habits prevent him. The habit of intemperance is one of the clearest illustrations of this. The drunkard often longs to be happy and respected and healthy again, and vows to leave his cups forever; but his master passion cracks its whip over him, and he goes to his drink again. So it is with all sinful habits. "The good which I would, I do not; but the evil which I would not, that I practice." "For not what I would, that do I practice, but what I hate, that I do" (Rom. 7:15, 19). (2) The sinner *cannot do wrong freely.* His conscience, his whole moral nature, the voice of God, the fear of punishment, ever stand in his way, and protest against his course. They never cease to act so long as the soul exists. As long as God rules, as long as the law of nature exists, so long can no man do wrong unfettered and free. (3) The sinner is not free because he is *compelled to bear the consequences of sin*, against his will. He cannot escape from the gnawing of conscience. Lady Macbeth still washes her hands in vain, for "all the perfumes of Arabia will not sweeten this little hand." Eugene Aram still feels that heaven and earth are leagued against him, for

"The secret then he knew was one
The earth refused to keep,
Or land or sea, though it should be
Ten thousand fathoms deep."

FALSE IDEA OF FREEDOM. — It is not uncommon for the young to imagine that the sinner alone is free, and the Christian is enslaved. Who so free as he who bursts all restraints, and follows his own sweet will; who rejects all commandments that fence him from forbidden fields, who will have no Bible like the cherubim with flaming sword shutting him out of his paradise, — if this is not freedom, what is?

And the Christian seems to him forever hampered and restrained, with whips of small cords driving him out of many a temple of pleasure, and "no trespassing here" over the gate to many a field of delight, compelled to march solemnly through life to the music of the commandments, in the narrow road between the fences of the law. If this is not slavery what is? Thus he seems to see in the casting off of the restraints

of conscience and law how he can be "free as the wind wherever it blows," and behold

> "On that flag unfurled,
> These words of sunshine, *Freedom to the world,* —
> Sent to free this world from every bond and stain,
> And bring its primal glories back again."

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LIBRARY. — "In Keats' beautiful poem of 'Lemia,' a young man had been led captive by a phantom girl, and was the slave of her beauty, until the old teacher came in and fixed his thoughtful eye upon the figure, and it vanished." — *Wendell Phillips.*

LAW AND LIBERTY. — "True liberty is secured when the will moves freely within its true element, which is moral good. Moral good is to the human will what the air is to the bird, what water is to the fish. Bird and fish have freedom enough in their respective elements. Water is death to the bird as air is death to the fish. A bird can sometimes drown itself; a fish can leap out of the water and die upon the bank; but the liberty of fish and bird is sufficiently complete without this added capacity for self-destruction. And so it is with man. Moral good, the moral law of God, is the element within which the human will may safely find room for its utmost capacities of healthful exercise and invigoration; and when a man takes it into his head that his freedom is incomplete if it does not include a license to do wrong, he is in a fair way to precipitate himself out of his true vital element, to the enslavement and ruin of his will. Every Christian will understand this. He knows that he would gain nothing in the way of moral freedom by a murder or a lie. He knows that our Lord, who did no sin, was not, therefore, other than morally free." — *Canon Liddon.*

"Byron was drawing on his own bitter experience when he wrote the lines:

> "Lord of himself — that heritage of woe,
> That fearful empire which the human breast
> But holds to rob the heart within of rest."

> "Live by law, not like the fool,
> But like the bird, who freely sings
> In strictest bonds of rhyme and rule,
> And finds in them — not bonds but wings."
>
> — *Coventry Patmore.*

"Law does not put the least restraint
Upon our freedom, but maintain't,
Or if it does, 'tis for our good
To give us freer latitude,
For wholesome laws preserve us free
By stinting of our liberty." — *Samuel Butler.*

Tennyson's Vision of Sin. — "Nothing," says one, "could more powerfully depict the ruinous effect of sin and the slavery and bondage into which it brings the soul than *The Vision of Sin* by Tennyson. In this poem we see the youth born to great things going forth on winged steed, but drawn half-willingly, half-reluctantly, into the maze of sensuous delight, mingling in the giddy dance of the dwellers in the palace of pleasure, till, intoxicated and blinded to the consequences, he loses all lofty aims, and sinks to the level of a votary of the '*sensual sty.*' When he emerges at last it is as a wasted, cynical, prematurely old *roué*, mounted on a sorry steed, pursuing his way over a blasted heath, the emblem of a wasted, ruined life. And at the last the palace of delight vanishes, leaving but a noisome marsh where formerly it stood — a graveyard of ruined humanity."

"Below were men and horses pierced with worms,
And slowly quickening into lower forms;
By shards and scurf of salt, and scum of dross,
Old plash of ruins and refuse patched with moss.
. . . . . .
"At last I heard a voice upon the slope
Cry to the summit, 'Is there any hope?'
To which an answer peal'd from that high land,
But in a voice no man could understand." — *Tennyson.*

---

36. If the Son Make You Free, Ye Shall Be Free Indeed. — If *Jesus makes us free from sin and the love of sin*, and thus breaks its chains. It takes us from under the lash of this master. The sin is forgiven, the consequences are removed or transformed, the conscience is at ease, the burden has fallen off as from Bunyan's Christian at the sight of the cross, the account is settled, the debt is paid.

The Queen's Ring. — "When Queen Elizabeth was in power on the throne of England, she gave to her friend and lover, the Earl of Essex, a ring with a precious stone in it, and told him if he should ever be in any strait or personal trouble, where the queen's word would be of any help, to send up to her the ring, and she would pardon him, even if

his offense was the crime of high treason. Years passed by, the shadows of royal displeasure fell upon the earl; he became estranged from the queen, and was finally condemned to the block for the crime of treason. She waited in vain, for the ring never came, and the earl was beheaded. But after his death it was discovered that he had sent back the all-powerful ring, but that an enemy had hidden it from the queen. With God's forgiving love there is no enemy in the way, save man's own self-will."

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THE BLACK COAL IN THE SUN. — The fact that we have sinned still remains, and always will remain. How can the Cain-mark be removed from our souls? Will not the black past be forever present, forever seen? One simple illustration has brought comfort. I have seen a black coal by the roadside, the very essence of blackness. I have seen the sun shine on that black coal, and I could no longer see the blackness because of the sun's radiance reflected from it. It was no longer a black coal, but a star of glory. So when we get to heaven, the wondrous love and wisdom of God and of his Son Jesus in saving such sinners as we have been, will make ourselves and every one, forget the sin in the shining of redeeming love. And even here the splendid fight against sin, the glorious victory over it, the good that has been wrought in us by overcoming it, will put the sin in the background, and its blackness will be hidden by the light of the victory. The dust and smoke of the battle will be forgotten in the shining of the morning star, the reward of him that overcometh.

II. *Jesus delivers us from the bondage of corroding care and anxieties,* and the fears that destroy our peace, like the sword of Damocles hanging by a hair over his head as he sat at the feast.

From the Bondage of Care.

The only power that can deliver us is found in the loving care of our Heavenly Father, revealed in His Son Jesus the Christ, who has promised that all things shall work together for good to those who love Him. The God who sent His Son to save us, who holds all power, who controls all the forces of nature, who stopped the mouths of lions, who guided His people through the sea, will let no real harm come upon His children.

LIBRARY. — Readers of Dickens' *Our Mutual Friend* will recall the family of "the Veneerings," whose outward show and false appearances

burdened them with anxiety and care. Only the truth, living according to reality, could make them free.

III. *Jesus Brings Mental Freedom.* — Nothing gives so much mental freedom as the Gospel; for the Gospel conquers prejudice, selfishness, falsehood, the great enemies of freedom. The Christian cares more for the truth than for life. He freely ranges every field of thought. God his Father has made all things, therefore it is His children's privilege to study all. The works of God can never contradict, but always explain and illustrate the Word of God. And as a fact, under the Gospel is the greatest mental freedom this world knows.

Religion has sometimes been regarded as an enemy of free thought, because men have opposed freedom in the name of religion. "Just as Madame Roland was about to be beheaded in the Place de Revolution, now the Place de la Concorde, she stood upon the guillotine platform, and looking at the Statue of Liberty, which stood opposite where the Egyptian Obelisk now stands, she bowed before the colossal statue and exclaimed: 'Oh, Liberty! how many crimes have been committed in thy name!'" And then as the axe fell another crime was committed in the name of Liberty. But it was not liberty that committed the crime, and Liberty is just as noble, and as divine, to be proclaimed and enjoyed, as if no crimes had been committed in her name.

Madame Roland and Liberty.

An ecclesiastical body imprisoned Galileo, but he himself was an ecclesiastic.

Christianity brings the atmosphere in which freedom of thought flourishes.

Christianity is the deadly enemy of everything that opposes free thought. Where Christianity flourishes there is the most free thought.

Liberty of Discussion is not only right, but it is the only safe way. Powder burned loose on the rock in the open air makes a great blaze and smoke, but does little harm. That powder confined in a rock produces an earthquake. Whatever nation or church attempts to stifle free thought is living on a volcano. It is sitting on the safety valve of the engine of progress. The danger is deadness, not free discussion.

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CARTOON OF THE REFORMATION. — "Christ as the source of spiritual and intellectual life is admirably interpreted by Kaulbach's famous cartoon of the Reformation, in which Luther with the open Bible in his hand is represented as the centre of the intellectual and moral awakening which characterized that century. The cause of Christ has nothing to fear from any intellectual life or any light of scientific discovery. — *Abbott.*

COMPARE the Statue of *Liberty enlightening the world* in New York harbor, and the Pilgrim monument at Plymouth, a statue of Faith holding the Bible in one hand, and with the other pointing to heaven, while around the central figure are the four symbolic statues of Religion, Education, Liberty and Justice.

IV. JESUS GIVES THE FREEDOM OF CHRISTIAN ACTION. — So far as one is a Christian his life is the free, joyous outpouring of his heart, as a fountain flows, as a bird sings, as a child plays, as an artist paints, or an orator speaks. Laws to him are not restraints, but guides to the way, like fences along the road.

THE BONDAGE OF THE GRAMMAR AND THE FREEDOM OF LITERATURE. — Just as the child, after it has learned to read through the bondage of alphabets and grammars and dictionaries, comes into the glorious liberty of literature, and roams through all its fields without thinking of the alphabet or grammar; as the musician, after his training in the laws of music, comes into the freedom where it is part of his nature to act according to those laws, and soars away beyond them in the delights and ecstasies of song or oratorio, so the Christian has entered a state far beyond the slavery of law, where it is natural and easy for him to do right; for he acts from love, not law. He belongs to a higher sphere of action. People sometimes imagine that to become a Christian is to enter a bondage, because to do the Christian's work with the sinner's feelings would be a bondage. But his feelings are changed, so that he loves to do what he disliked before.

THIS FREEDOM IS STILL IMPERFECT, because the Christian himself is imperfect; but he has foretastes of freedom, he knows it as the music pupil enjoys music.

THE LIBERTY BELL. — In Independence Hall at Philadelphia is the bell which first rang out to the citizens, who in 1776 were anxiously

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

awaiting the results of the discussions in Congress, which was sitting with closed doors, that the Declaration of Independence had been decided upon. It rang out liberty in full and joyous peals. But fifteen years before this, when that bell was made, upon its rim were cast the words, "Proclaim liberty throughout all the land, unto all the inhabitants thereof." For fifteen long years that bell rang not an actual liberty, but the hope of liberty, the prophecy of liberty, the preparation for liberty. But at length, on the Fourth of July, 1776, the words written upon it in prophecy were rung out a reality, a prophecy fulfilled. So the Christian has liberty written upon his soul, — partly a fact, partly a prophecy, and a hope. But at last to the Christian redeemed from all sin, the prophecy is fulfilled, the hope is realized, and he enjoys the perfect liberty of the sons of God.

37. Hath No Place, οὐ χωρεῖ. — "Rev., *hath not free course*, or *maketh no way*. This rendering is in harmony with *vs.* 30, 31, concerning those who *believed*, but did not believe *on* Him, and who showed by their angry answer, in *vs.* 33, that the word of Jesus had made no advance in them. For the rendering of the Rev., compare Aristophanes: πῶς οὖν οὐ χωρεῖ τοὔργον; "How is it that the work *makes no progress?*" ('Peace,' 472). Plutarch, ἐχώρει διὰ τῆς πόλεως ὁ λόγος, '*the word* (or report) *spread* (or advanced) through the city" ('Cæsar,' 712)."—*M. R. Vincent.*

44. Ye Are of Your Father the Devil. — "If children, then heirs," has a very wide application. We are children of that from which we inherit the character.

"It is possible among Romanic nations that in one and the same man immense depravity in morals and politics may be united with taste, amiability in intercourse, aye, even with generosity, and qualities of

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? *even* because ye cannot hear my word.

44. Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

45. And because I tell *you* the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

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heart which, separately considered, cast a dazzling light upon the character." *Grimm's Michael Angelo*, vol. 2, p. 209.

For He Is a Liar — Mephistopheles in Goethe's "Faust" says:

> "I am the spirit that denies!
> And justly so; for all things from the void
> Called forth, deserve to be destroyed;
> 'Twere better, then, were naught created.
> Thus, all which you as sin have rated, —
> Destruction, — aught with evil blent, —
> That is my proper element."

So later on "Faust admits that the devil has all different kinds of Sodom-apples, — gold that melts away in the hand, glory that vanishes like a meteor, and pleasure that perishes in possession. But all these torments are too insipid for Faust's morbid and mad hankering after the luxury of spiritual pain. Show me, he says, (in the lines, 'show me the fruit that ere it is plucked, will rot. And trees from which new green is daily peeping'). The fruit that rots *before* one can pluck it, and trees that fade so quickly as to be every day just putting forth new green, only to tantalize one with perpetual promise and perpetual disappointment." — *Note by Chas. T. Brooks.* Thus Satan's promises and gifts — everything about him is a lie. He is the ideal hypocrite, always wearing a mask. He poses as an angel of light. What he does to men to-day is well exemplified by what he did in tempting Christ.

50. And I seek not mine own glory: there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, if a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your Father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

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51. Shall Never See Death. — In the early ministry of Dr. Chalmers, he had been given to scientific studies, and published a pamphlet in which he reflected severely upon such ministers as did not do the same. Years after, this pamphlet was cast up to him in the General Assembly, to show his inconsistency in then urging what he now discarded. Having acknowledged himself the author of the pamphlet, he added, "Alas, sirs! so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong; and, in giving utterance to it, I penned what was outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? — magnitude, and the proportions of magnitude. But then, sir, I had *forgotten two magnitudes. I thought not of the littleness of time: I recklessly thought not of the greatness of eternity.*"

CHAPTER IX.

CHRIST THE LIGHT OF THE WORLD.

1. And as *Jesus* passed by, he saw a man which was blind from *his* birth.

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JERUSALEM.
Christ and the Blind Man.

1. As Jesus Passed By. — "All the roads leading to Jerusalem, like the temple itself, were much frequented, at the times of the feasts, by beggars, who reaped a special harvest from the charity of the pilgrims." — *Geike.* "The beggars in Spain and Italy gather about church doors; and Christian churches are perpetually appealed to for aid in works of philanthropy. Beggars know that godliness and kindness go together, and they always congregate where God's worshipers are found." — *R. Glover.*

He Saw a Man Which was Blind. — Blindness is especially frequent in the East. While in this country, according to the tables in the *Encyclopedia Americana*, there was (in 1870) one blind person in 1,900 of the population, and in Europe one in 1,094; there was in China one in 400, and, according to Dr. Geikie, one in 100 in Egypt. Canon Tristram says, "Blindness is common in Palestine to a degree which we in Western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one third of the population have lost one or both eyes; and, from my own observation in that city, I should unhesitatingly say that the statement is not exaggerated. But among these cases it is difficult to find any born blind. Congenital blindness is as rare in the East as in the West," and hence was certain to attract attention. Dr. Trumbull says, "Whenever you enter any city or any village in the East you are likely to find one blind man on one side of the way, and two blind men on the other side of the way, and all three of them are sure to call on you for help." — *H. C. Trumbull, in Studies in Oriental Social Life.*

Blindness in the East.

The causes are (1) the sudden changes in temperature, and light; (2) the intense brightness of the sun, and (3) the fine dust in the air of those sandy countries.

Blind from His Birth. — See on ver. 32.

Born Blind, or Made Blind. — It is a question whether it is a severer calamity to be born blind, or to be deprived of sight after having once possessed it. The born blind are doubtless the happier, while the blind who have once seen have a wider range of knowledge. So, I have been told by the head of an asylum for the feeble minded, that those who have so completely lost their mind as not to know that they are idiots, are happier than those who have mind enough to know that they are foolish.

Milton mourned,—

"Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks or herds, or human face divine;
But clouds instead, and ever-during dark
Surrounds me," etc. — (*Paradise Lost*, iii. 40–47.)

Compare this with a blind man Mark Guy Pearse speaks of meeting, and wishing to express his sympathy, said to him, "Yours is a great affliction, my friend." To my astonishment he got up and turned upon me angrily, and denied it utterly. "No, it is not," said he — "not a bit." And he groped his way out. His wife hurried in to apologize and explain. "Oh, sir, I am so sorry; I meant to have asked you not to say anything about my husband's blindness. He always gets so angry. You know, he thinks eyes are such stupid things. And he can do a great deal more without eyes than many men can do with them." That blind man opened my eyes. I watched henceforth most carefully, and I think I learned this — that, generally speaking, a blind man is not conscious of his infirmity.

The Blindness of Sin. — "What was true of the eyes of his body is true of the eyes of the sinner's soul. The former could not see the natural world, and the latter cannot see the spiritual world. Physical blindness is a great evil, but spiritual blindness is far greater. For the latter shuts out greater glories; spiritual blindness excludes God himself. The man who is physically blind may, like John Milton in his blindness, see God and revel in the beauties of the spiritual world; but the sinner is shut out from God and heavenly things. Then, while physical blindness is a misfortune, spiritual blindness is a crime." — *R. R. Meredith.* The sinner is blind to his own best good, to the great spiritual realities of heaven and hell, to true holiness, to the possibilities in his soul, to the joys and glories of a religious life, to the highest motives, to eternal life. Thus spiritual blindness narrows, and restricts, and darkens the soul.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

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Very much of our growth and progress depends on better seeing — seeing more of the meaning of God's Word, seeing God, seeing eternal realities, seeing the significance of life, seeing opportunities of doing good, seeing better ideals and possibilities. Heaven and earth, so full of blessings and truths and opportunities and glories, are often invisible to us, as the chariots and horses defending Elisha were invisible to his servant. Nor do we

> "See the helpers God has sent,
> And how life's rugged mountain side
> Is white with many an angel's tent."

Unconscious of Their Blindness. — Many sinners are like a man born blind, who can only in a small degree realize what he has missed. They have no ideal with which to compare themselves, and so have the misfortune to be comparatively happy in their ignorance. They are like a savage in a library, a deaf man at a concert, a blind man in a picture gallery, or amid the scenery of Paradise.

A Living Parable was this blind man to the Jewish nation, blind, wretched, poor (Rev. iii. 17), and they did not realize it.

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2. Who Did Sin, This Man or His Parents? — It was plain the man's blindness might have come from his parents' sin, but how could it have come from his own sin, since he had been blind from his birth? Could he have sinned before he was born, in some pre-existent state?

Compare Wordsworth's *Intimations of Immortality*, —

> "Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's Star,
> Hath elsewhere had its setting
> And cometh from afar."
> "Trailing clouds of glory do we come
> From heaven, which is our home."

Can it be possible that we come trailing clouds of darkness from sin in a previous state?

Belief in the Transmigration of Souls. — "But the question, 'Who did sin, this man, or his parents?' implies more than this. There was a widespread belief among the Jews, about this period, in the transmigration of souls from one body to another. It perhaps had not, in our Lord's day, assumed a very definite form; but it was distinctly taught by the Essenes, who were a mystical sect among them. It was one of the vain speculations which the rabbis were so fond of discussing, and which would soon be taken hold of and accepted as a truth by the people." — *Canon Tristram.*

Children Suffering for Their Parents. — "It should be remembered, too, that the belief that parents are punished for wickedness by having deformed children is still current in the East. All congenital infirmities were believed, by the Jews, to be special marks of God's displeasure. It was accepted without question that the children suffer for their parents; as, indeed, we know they do in the enfeebled constitutions and diseased frames of the offspring of dissolute parents, and in the tendency to hereditary ailments, as is also implied in the second commandment." — *Sunday School Times.*

Library. — "The reader of the *Arabian Nights* will remember the story of the princess whose children were taken from her as they were born, and young animals presented to the prince, her husband, in their place, and how, at last, the prince put her away, believing that Allâh must be punishing her for some unknown wickedness."

Examples. — We are tempted to misjudge both ourselves and others in the shadow of affliction or misfortune.

So it was with Job's friends; they were sure Job was a bad man, because God could not be just and afflict so severely a good man.

So in Luke 13:1-5. The case of those whose blood Pilate mingled with the sacrifices, and those on whom the tower of Siloam fell.

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3. Neither Hath This Man Sinned Nor His Parents. — Not that they were perfect, and had never done wrong, but the affliction had not come as the result or punishment of any particular sin, beyond that of others who did not suffer such an affliction. The belief that every affliction is the direct punishment for some special sin, and that we can judge of the moral and spiritual condition of any person by the calamities that befall him, or by the outward success and blessings that crown his days, tends to several great evils: (1) self-complacency and spiritual pride: (2) uncharitable judgment of others; and (3) hopelessness and despair on the part of the afflicted, instead of his learning the lessons affliction is intended to teach.

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On the other hand there is great comfort to the afflicted in the knowledge that special affliction does not mean special sin, but is often the loving hand of God.

The Book of Job. — The book of Job shows there are several other reasons why good people may be afflicted. (1) It is a test for themselves and for others, whether they are really good or not (chaps. 1 and 2). It shows that piety and love of God are sincere and real. (2) The long discussion, chaps. 3–31, was on the basis that affliction was a punishment, as it sometimes is. (3) Chaps. 32–36 show that it is meant for discipline, a training in goodness. (4) Chaps. 36–41 show that we cannot always tell the reason for affliction, but must trust God's love; and (5) the last chapter shows that in the end it means good; that no life of a child of God is a tragedy, but is a final success.

Reference. — See under xi : 4.

But that the Works of God Should be Made Manifest in Him. — God can make good to grow out of trouble, so that the trouble will scarcely be realized because of the glory of God's goodness which shines from it. The battle is forgotten in the victory, the loss in the gain, the temporal in the spiritual.

"On my bended knee
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

"Visions come and go,
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song."

— *Miss E. Lloyd on Milton's Blindness.*

"And when a damp
Fell round the path of Milton, in his hand
The Thing became a trumpet, whence he blew
Soul-animating strains — alas, too few."

— *Wordsworth.*

There are two ways of looking at affliction, — one is to see the sorrow; the other is to see through the sorrow, as through a lens, and behold the blessing that radiates from it on the other side.

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

LIBRARY. — Bushnell's *Moral Uses of Dark Things.*

Charles Mackay has a poem in which Milton, blind to the blue sky, "sees the bowers of Paradise;" and Beethoven, "Music's Great High Priest," deaf to all sound, yet in his soul hears "jubilant hymns and lays of love."

"To blind old Milton's rayless orbs
A light divine is given,
And deaf Beethoven hears the hymns
And harmonies of heaven."

EXEMPLIFIED IN LAZARUS. — So when Lazarus was dying, Jesus said to His disciples, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." His redeeming power over death, His wonderful love, were shown not only to Lazarus, but to the world throughout the ages. The storm shows in the rainbow new glories and powers in the sun, that would otherwise be utterly unknown. In the darkness is shown a myriad of heavenly stars never seen in the daytime, shining with revelations of the goodness, the greatness, the omnipotence of our Heavenly Father. But for suffering how could we know the love of God? But for darkness how could we know the true light? From a pillow of stones many a one has seen the heavens opened and from Pisgah's rocky heights, climbed in weariness and toil, has come the vision of the promised land.

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4. THE NIGHT COMETH, WHEN NO MAN CAN WORK. — The day of opportunity passes, never to return. Even Christ must do His work of redemption, and of teaching, at the time appointed, or it never could be done. He might do other works afterwards, but not those.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

"Planting must be done in seedtime. Tending the field must be done in growing time. Harvesting must be done when the crop is ripe. We must make hay while the sun shines. We must grind our grist while

the water is flowing by the mill. We must teach the child while he is the child. We must show love while the loved ones are still with us. We must prepare for the future while it is still to-day." — *H. C. Trumbull.*

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5. I AM THE LIGHT OF THE WORLD. — The article is wanting in the Greek, *I am light to the world*, hence, "What fitter task for me than this of opening the eyes of the blind?" There are two ways of being light to men: one is by letting the light shine; the other is the opening the eyes so that they can see the light that is shining. In both ways Jesus is the light of the world. He is the sun and the opener of blind eyes. It was prophesied that the Messiah should open the eyes of the blind (Isa. 29:18, 35:5; 42:7).

THE LIGHT OF THE MATERIAL WORLD is the sun, and the sun is a perpetual illustration of what Jesus is doing in the moral world. The rays from the sun are of three kinds, differing from one another probably only as to the length of the waves of which they are composed. (1) *Light rays.* Nearly all the light we receive comes from the sun. Even the moonlight is but reflected sunlight. Even when we are in the shade, or in the house, where we cannot see the sun, the light we receive is sunlight, dispersed from the particles in the air, reflected from all things around us, even the light of our lamps and gas burners is but sunlight which has been stored up in the earth. So it is that all our spiritual light, from whatever sources it seems to come, is really from God. Our white sunlight is really composed of thousands of colors, shades and tints, which fill the world with beauty. Such variety is in the pure light from Christ, reflected from our manifold natures, needs, and circumstances. The light drives away darkness, shows the way, reveals heaven, goodness, God, the future; it fills the world with beauty and glory. (2) *Heat rays.* Nearly all the heat in the world comes directly or indirectly from the sun. The fires that warm us and are the source of power are from the wood or coal in which the heat of the sun has been stored. Such is God's love to us in Jesus Christ, bringing cheer, warmth, and blessing. (3) *Chemical rays*, which act upon plants, and cause the movements of life. These rays are in a sense the source of life, the instrumentality of life. So Christ is the source of our spiritual life. Light, love, and life all come from Him, as the bringer of light and truth from the Father of Light.

Light. Three Kinds of Rays.

Life and Power from the Sun. — "Every tree, plant, and flower grows and flourishes by the grace and bounty of the sun. Leaving out of account the eruptions of volcanoes and the ebb and flow of the tides, every mechanical action on the earth's surface, every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. Every fire that burns, and every flame that glows, dispenses light and heat which originally belonged to the sun. The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water, he draws the train. Thunder and lightning are also his transmuted strength. And remember this is not poetry, but rigid, mechanical truth. Look at the integrated energies of our world. What are they? They are all generated by a portion of the sun's energy, which does not amount to one two-thousand-three-hundred-millionth of the whole." — *Tyndall.*

Christ the Light of the World. — "I have seen a picture that I used at one time to think a good deal of, but now that I have come to look at it more closely I would not put it in my house except I turned the face of it to the wall. It represents Christ standing at a door knocking, and having a big lantern in his hand. Why, you might as well hang up a lantern to the sun as put one into Christ's hand. He is the Sun of Righteousness, and it is our privilege to walk in the light of an unclouded sun." — *D. L. Moody.*

Light and Health. — "We know that light is life-generating and health-sustaining; that without it man becomes blighted, even as the parched grass of the field. Take away the light, and both serenity of mind and strength of body are gone. The very tissues of the body degenerate in utter darkness. Take away the light, and the body becomes blanched, etiolated, and wasted. Go to the colliery or the dungeon, and you go to the limbo of ghosts; not to ruddy, healthy men and women. I need not refer to the catalogue of diseases belonging to darkness."

Experience of Dr. Nansen, the Arctic explorer, who "found that the deep depression of the long Arctic night was more than men could bear. Courage, cheerfulness, and hope can live only in the light," so that he had to make by electricity "a little sphere of perpetual day." Bands and sheets of light were thrown out over the sea, lifted into the dark sky, and flooded fields and islands of floating ice. Darkness was turned to beauty, and night into day.

Light as a Curative Agent. — "Sir James Wylie, late physician to the emperor of Russia, attentively studied the effects of light as a cura-

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tive agent in the hospital of St. Petersburgh, and he discovered that the number of patients who were cured in rooms properly lighted was four times that of those confined in dark rooms." — *H. L. Hastings.*

THE SUNLIGHT OF JESUS' LOVE. — "A lady being treated for rheumatism was advised by her physician to sit at a certain window in her house where the warm rays of the sun might shine upon her. At length the pain was relieved, but she continued to take her daily sun-bath. On being asked why she sat there when the pain was all gone, she replied, 'O, it is so sweet to sit here and feel the warm, soothing influence of the sun.' So the disciples of Christ who sit at the feet of Jesus while the sunlight of His love beams upon the soul, until the healing power is experienced, ever afterwards find delight in communion with Him." — *Selected.*

POWER OF LIGHT OVER EVIL. — "In the Terai forest, along the base of the Himalaya Mountains, between the cultivated plains and the foot-hills, is a space thirty miles wide, almost entirely destitute of human habitation. It is a jungle, a paradise for thousands of elephants, tigers, leopards, wolves, and other wild animals. During the daylight these hide, and it is safe to go there, and the herdmen venture to take their cattle there to graze; but as soon as the sun declines, they must leave. With the darkness all the wild beasts creep forth. No one dares venture to pass through or remain there *except under the protection of a torch.* With that you are safe, though in the midst of it and alone. I presume that even a child, had he only sense enough to hold up his lantern, might walk through it and be safe. They would roar, but would not come near nor touch him. Such is the security of light." — *Dr. Wm. Butler, From Boston to Bareilly,* p. 183.

DEATH FROM LACK OF LIGHT. — In all the department of vegetable, animal, moral, and spiritual life, light stands out as the foremost blessing which God confers. In physical existence this is especially true. Thousands die for lack of light. No vigorous vegetable life, no healthful animal life, can long exist without light. The pestilence "walketh in darkness." Hundreds of dark kitchens, on the north sides of houses, are responsible for the deaths that have saddened the household, and left the home without a mother. Creeping vines, overshadowing verandas, heavy curtains, closed blinds, all help to increase the death-rate, and prevent the recovery of the sick.

A Blind Asylum Without Light. — "Some years ago an institution for the blind was erected in one of our large towns. The committee put their wise heads together, and decided that, as the building was for the blind, for those who could not see, there was only a waste of money and no reason in going to the expense of windows. Scientific ventilation and heating were provided, but no windows, because — as the committee very logically put it — it was no use in the world providing light for those who cannot see. Accordingly, the new blind asylum was inaugurated and opened, and the poor sightless patients settled into the house. Things did not go well with them, however. They began to sicken, one after another ; a great languor fell upon them ; they felt always distressed and restless, craving for something, they hardly knew what; and after one or two had died, and all were ill, the committee sat on the matter, and resolved to open windows. Then the sun poured in, and the white faces recovered their color, and the flagging vital energies revived, the depressed spirits recovered, and health and rest returned. I think this is not unlike the condition of a vast number of people." — *S. Baring Gould.*

Effects of the Sun on Menai Bridge. — It has been noticed by observers that the depression of this bridge by trains passing through it, is less than that caused by one hour's sunshine. The silent shining of the sun has more power over the gigantic girders than the weight of the heavy, clattering train.

Library. — Whittier's *Poems.* Note 68, p. 427. The love of God is an "ocean of light over an ocean of darkness."

Reference. — See under 1: 5 and viii.: 12.

Investigations Concerning Light and Disease. — "Investigations are now going on, looking to some practical application of the well-known disinfecting properties of light.

"Various species of microbes have been examined to ascertain their power of resistance to the sun's rays. For instance, Koch has shown that the germ of consumption can withstand the solar rays for only a short time. Cholera germs are easily rendered inert under the influence of direct sunlight, and other germs are susceptible, in varying degrees, to the same influence.

"Experiments have been made upon fabrics and manufactured articles of household use, like furniture, by first impregnating them with germs and afterwards exposing them to the direct action of the sunlight. It is found that while the sun's rays have a distinct action upon the upper

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

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layers of stuff, the disinfecting process is somewhat retarded in the lower or deeper layers. Objects of a dark color are but little affected.

"Investigators report that direct solar light kills in from one to two hours any germs of typhoid fever which may be present in water. Even diffused light exerts an appreciable effect in purifying water. In fairly clear water the effect has been known to be exerted at a depth of more than six feet.

"In bodies of water exposed to the rays of the sun a minimum of germs is found in the early evening and night hours, and as might have been expected, a maximum of the same germs is found in the early part of the day." — *Youth's Companion.*

Light and Power. — George Stephenson was visiting some friends when they observed in the distance a railway train rushing along with its line of white steam. "What is the power driving that train?" asked Stephenson, "I suppose it is one of your big engines." "But what drives the engine!" "Very likely a Newcastle engineer." "No, it is the light of the sun. It is light bottled up in the earth for tens of thousands of years, light absorbed by plants being necessary for the condensation of carbon during the process of their growth; and now after being buried in the earth for long ages in fields of coal that latent light is again brought forth and liberated — made to work, as in that locomotive, for great human purposes." — *Hurlbut's Notes.*

Oxford Coat of Arms has for its motto, *Dominus Illuminatio Mea.*

The Bartholdi Statue of Liberty Enlightening the World. It is the Gospel which, placed on the church for a pedestal, holds up Jesus to let all on the stormy sea of life see the light of the world, and safely reach the desired haven.

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6. Anointed, ἐπέχρισε. — "The spittle was regarded as having a peculiar virtue, not only as a remedy for diseases of the eye, but generally as a

charm, so that it was employed in incantations. Persius, describing an old crone handling an infant, says : 'She takes the babe from the cradle, and with her middle finger moistens its forehead and lips with spittle to keep away the evil eye' (Sat., ii : 32, 33). Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth (History, iv : 81). Pliny says : 'We are to believe that by continually anointing each morning with fasting saliva (*i. e.*, before eating), inflammations of the eyes are prevented' (Natural History, xxviii., 7)."—*Prof. M. R. Vincent.*

Healing Power of Saliva. — "The belief in the healing power of saliva was universal in the ancient Oriental world, as it still is wherever primitive customs survive. The 'fasting spittle' (the saliva of one who has not broken his fast for the day) forms to-day one of the most trusted remedies of the folk doctor, the village 'wise woman,' as it did thousands of years ago. In diseases of the eyes, the 'fasting spittle' is believed to be peculiarly efficacious all over the East ; and the same popular remedy is found as far west as Scotland."—*Sunday School Times.*

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7. Go Wash in the Pool of Siloam. — It is noticeable that Christ seldom cured without giving the healed one something to do. This was to help the man to believe. To have something to do is a great aid to the mental and spiritual process of believing. The simple means required by Jesus was like Jacob's ladder, a stairway from earth to heaven. The means were entirely inadequate, they were only stepping stones to a grasp of the real power. We should never despise means, even in cases where all the power is divine, as in works of healing, of conversion, and of revivals, like that of Pentecost. Even while we use means we should not depend on them, but on the Lord, who made the means, and is the source of the power that flows through them.

Compare. — Elisha's command to Naaman to wash seven times in the Jordan. 2 Kings 5 : 9–14.

Symbols. — "Whatever this taught the man himself, it is to us a symbol of the truth that light does not come by the instantaneous touch of Christ's hand so much as by our faithfully doing His bidding. It is He who gives and is the light ; but it does not stream in suddenly upon the soul, but comes upon the man who, though blindly, yet faithfully, gropes his way to the place Christ has bid him to, and uses the

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means prescribed by Him. 'He that doeth the will of God, shall know of the doctrine whether it be of God.'" — *Prof. Marcus Dods.*

"Symbolical also were these means. Sight was restored by clay, made out of the ground with the spittle of Him whose breath had at the first breathed life into clay; and this was then washed away in the pool of Siloam, from whose waters had been drawn on the Feast of Tabernacles that which symbolized the forthpouring of the new life by the Spirit." — *Prof. Edersheim.*

WHY JESUS PUT CLAY ON THE MAN'S EYES. — I asked an acquaintance, a French profressor, a friend of mine, a man of a good deal of spiritual insight: 'Professor, what is your thought about it? Why do you suppose Jesus Christ anointed the eyes of that man with *clay?*' 'Oh,' said my friend, 'I don't know, sir, unless it made him a little more willing to *go to wash.*" Well, now, may not that be a chief reason? There is much in it. You know our Lord often puts us into a position by His providence wherein, because of our new straits, or discomfort, or embarrassment, we become willing to take some other needful step; and if it were not for that trial, or sorrow, or humiliation, we never would advance a step. Of these providences, often so dark, trying and troublous, how often we say, Oh, if God had not sent that upon me! But that very event is the one condition indispensable, on which the Lord leads us to take some further step."— *H. C. Mabie, D. D.*

WASHED AND CAME SEEING. — "I have recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness. A successful operation had been performed, and sight was restored. On a lovely, pure morning, the window-blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyes which had so long been sightless. "Oh, wonderful, wonderful!" she exclaimed; "heaven surely cannot surpass this." And thus shall it be with you, O happy, happy disciple of Jesus, when, entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view!" — *Congregationalist.*

THE EYE OINTMENT. — "In the Arabian Nights' tales there is a story of a remarkable ointment which, if rubbed on the eye, makes one see all the riches in the world; the gold hidden in the mines, the diamonds treasured in secret places. Macaulay, the great English writer, said that education is like that ointment, opening the eyes to see so much more." — *Pres. Seth Low.*

LIBRARY. — Dante's visit to the regions of the dead, and the contrast as he rose from the darkness, where

> "On our view the beautiful hills of heaven
> Dawned through a circular opening in the cave;
> Thence issuing, we again beheld the stars."

JESUS THE ONE WHO CURES BLINDNESS, physical, mental and moral. He opened the eyes of the blind when on earth. His principles obeyed would save many from blindness. The spirit of His religion relieves the blind, erects blind asylums, furnishes books which the blind can read; and in every way Jesus is the light of the world, opening the eyes of the soul.

WHAT CHRISTIANITY ENABLES BLIND MEN TO DO. — It is wonderful how great things are done for the blind under the influence of the gospel. The *American Cyclopedia* gives a long list, not only of the institutions for the blind, where they are taught to read and to work and earn their living, but of blind men who have become celebrated for philosophy, poetry, military exploits, music, botany, sculpture, law, divinity, as professors of mathematics, travelers, pianists, painters, road surveyors.

"M. Edgar Guilbeau, a blind man who founded a museum for the blind, was able to ride a horse, swim in the river, go about alone through the streets of Paris, and even to explore without a guide through the precipitous mountain region about Cauterets, in the Pyrenees. He also wrote and published two volumes of poetry — not so remarkable an achievement for a blind person, since poetry and blindness are often found in company. **Guilbeau.**

A still more remarkable blind man was Vidal, the sculptor, who, indeed, learned his art while seeing, and lost his sight at the age of twenty-eight. He was not discouraged by this calamity, but became a successful sculptor of animals. He was so proud of his triumph over misfortune that he signed all his works, "Vidal, aveugle" — Vidal, the blind man. **Vidal.**

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John Marchant Mundy, an American blind sculptor, is the author of a statue of Washington Irving at Tarrytown, N. Y., which has been much admired."— *Youth's Companion.*

Mundy.

Witness Helen Keller, deaf, dumb and blind, but at the age of sixteen able to pass the Harvard examinations for Radcliffe College; witness Milton, the poet and statesman; Kitto, the traveler and author, throwing much light on the Bible; Prescott, the historian; Faucett, the blind statesman, discussing in Parliament the intricacies of finance and conducting the most laborious executive department; Herreshoff, the blind boat-builder, designing the finest yachts; Huber, the blind entomologist, making scientific discoveries.

Helen Keller.

Blessedness of Seeing. — Mr. Ruskin says that "the greatest thing a human soul ever does in this world is to see something, and to tell what it sees in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one." If one can really see,

> "The common sun, the air, the skies,
> To him are opening Paradise."

Caxton's Motto. — "On a pictured window, near Erasmus the morning star of the Reformation, whose troubled life was the outcome of the eager age when Greece rose from the dead with the new Testament in her hand, stands William Caxton beside his simple printing-press. Caxton's motto was '*Fiat Lux*'—'Let there be light;' and underneath the window are the four lines written by the late Lord Tennyson:

> "His cry was, 'Light, more light while time shall last;'
> He saw the glories growing on the night,
> But not the shadows which that light should cast,
> Till shadows vanish in the Light of Light."

Who shall attempt to estimate the immeasurable results of the art of printing? It has shaken the thrones of tyranny, and quenched the bale-fires of the Inquisition. By disseminating the thoughts of those in whose souls God has illuminated the light of genius, it may enable the humblest soul among us to

8. ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others *said*, He is like him; *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

'Unfold
The wings within him wrapped, and proudly rise,
Redeemed from earth, a creature of the skies.'"—*Farrar.*

LIBRARY. — Whittier's *Legend of St. Mark.* Krummacher's *Parables*, p. 109, "The Blind Man." *Our Lord's Signs in John's Gospel* by Dr. J. Hutchison, contains the whole story from Tacitus, of Vespasian and the blind man. Wendell Phillips' *Speeches* (vol. 1) page 271, concerning the blind man. Dr. Lewis Banks' *Dream Life*, p. 174, 175, on insight. The *Encyclopedia Britannica*, and the *American Encyclopedia*, on blindness.

PICTURES. — *The Blind Man Healed*, by Carracci, Nicolas Poussin: *Christ and the Man Born Blind*, by Doré; *Christ the Light of the World*, by Holman Hunt.

8–16. Illustrate this conflict by the commotion among the clouds and the shadows when the sun begins to rise. By the disturbance in the ground in the spring when the farmer would plant his garden, and prepare for autumn harvests.

NOTICE how discussion brought out the truth in clear relief, as the sun, shining on the fog, first disturbs and then disperses it.

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16. KEEPETH NOT THE SABBATH DAY. — When a fault-finder can find no serious fault with a man, he points out the little defects, the minutest flaws, and thereby confesses that he sees no great faults.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

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"An inspector of machinery, or a corrector of faults, does well to note defects in order to supply what is lacking. But a man who is trying to get the most power he can, safely, out of a machine as it stands, or who would profit by the best words of a speaker or writer, had better not trouble himself over what is lacking. It is enough for him to recognize and use what there is. The average fault-finder gets no good himself, and does no good to anybody else. The lowest grade of intellect commonly shows itself in the power to see obvious defects. The highest grade evidences itself in finding something worth seeing where the average man would miss it." **Picking Flaws.**

22. PUT OUT OF THE SYNAGOGUE, banished from the synagogue, excommunicated. "Three kinds of excommunication were recognized, of which only the third was the real cutting off, the other two being disciplinary. The first, and lightest, was called *rebuke*, and lasted from seven to thirty days. The second was called *thrusting out*, and lasted for thirty days at least, followed by a 'second admonition,' which lasted for thirty days more. This could only be pronounced in an assembly of ten. It was accompanied by curses, and sometimes proclaimed with the blast of the horn. The excommunicated person would not be admitted into any assembly of ten men, nor to public prayer. People would keep at a distance of four cubits from him, as if he were a leper.

Stones were to be cast on his coffin when dead, and mourning for him was forbidden. If all else failed, the third, or real excommunication was pronounced, the duration of which was indefinite. The man was to be as one dead. No intercourse was to be held with him; one must not show him the road, and though he might buy the necessaries of life, it was forbidden to eat and drink with him. These severer forms appear to have been of later introduction, so that the penalty which the blind man's parents feared was probably separation from all religious fellowship, and from ordinary intercourse of life for perhaps thirty days."— *Prof. Marvin R. Vincent.*

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25. One Thing I Know, that, Whereas I Was Blind Now I See. — When Jacob heard that his son Joseph was alive, he could not believe the good news, till he saw the Egyptian wagons Joseph had sent. Facts convinced him.

Facts are the unanswerable argument in favor of Christianity. The lives made better; the souls changed from evil to good; the moral effects of revivals; the changes which Christianity has wrought in the world, the map of the world to-day, showing everywhere the superiority of Christian nations — these are arguments which infidelity cannot answer — these are facts, like Jacob's wagons, that should convince men. When some one said to Wendell Phillips that the religion of India is as good as Christianity, he replied, "The map of India is the answer."

"I WAS BLIND, BUT NOW I SEE."

"He stood before the Sanhedrim;
The scowling rabbis gazed at him;
He recked not of their praise or blame;
There was no fear, there was no shame
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.

And still they questioned, Who art thou?
What hast thou been? What art thou now?
Thou art not he that yesterday
Sat here and begged beside the way,
For he was blind?

And I am he;
For I was blind, but now I see.

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He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see that had been blind.
Their words passed by him like the wind
That raves and howls, but cannot shock
The hundred-fathom-rooted rock.

Their threats and fury all went wide;
They could not touch his Hebrew pride;
Their sneers at Jesus and His band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
That once was blind, and now I see.

They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs;
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day,
And what the Christ had done for him
He knew, and not the Sanhedrim."

— *John Hay.*

MODERN EXAMPLES. — "The experience of this man is a type of the case of many a simple-minded believer in our times. Just imagine Jerry McAuley or Bendigo the prize-fighter, called up before a council of men like Huxley, Darwin, Spencer, Tyndall, and questioned about theological speculations. They could not answer them one in a thou-

sand. Tyndall says, 'McAuley, how can you reconcile prayer with natural law?' Poor McAuley would have to say, 'I cannot do it., 'Well,' says Darwin, 'how can you explain Genesis in the light of modern science?' Again Jerry gives no answer. 'Come now,' says Spencer, 'tell us what you know about Jesus.' Now Jerry's lips open, 'Once,' he says, 'I was a river thief, and a drunkard, and a low-lived man. But now I am a sober, honest man, changed in character from the crown of my head to the soles of my feet. Jesus wrought this change in me in answer to prayer.' 'Well, Bendigo,' says Huxley, 'what have you to say about this matter?' 'I have much the same testimony as McAuley. I was a prize-fighter, and had fought twenty-four regular battles. I was in prison at one time, and then, by God's power, I was made a new man, and have been so ever since.' 'Well, can you explain the doctrine of the Trinity?' 'No; but one thing I do know; whereas I was once spiritually blind, now I see.' I know many men in New York city who have been either drunkards, or thieves, or bad characters of one sort or another, who could easily be cornered in an argument on the Confession of the Thirty-nine Articles. But if you were to ask them, 'What have you experienced in religious things?' they could tell a clearer tale than many a theological professor." — *A. F. Schauffler, D. D.*

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32. Since the World Began, etc. — This has been true till within a few years. And even now under the light of the Gospel civilization there is only one form of blindness from birth that is curable. A leading oculist of Boston writes:

"Congenital blindness is a broad term, and includes numerous diseases and malformations of the eyes, the vast majority of which are incurable.

"Perhaps most of these cases are due to disease of the optic nerve, or atrophy, as we call it, and these are absolutely incurable. A good many others are due to defective development of the optic nerve, choroid and retina, and these are hopeless.

"About the only cases that can be helped are those of congenital cataract, and these may be operated on successfully, and good vision result, if there is no other disease of the eye. That is to say, in a case of cataract where there is associated disease of the retina or optic nerve, removal of cataract would of course do no good.

"These cases of cataract are practically the only cases of congenital blindness that are ever cured. There are a few other rare conditions which may be helped, but so rare as not to require mention." — *F. I. Proctor, M. D.*

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26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, Who is he, Lord, that I might believe on him?

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshiped Him.

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34. Dost Thou Teach Us? — Note how many of the greatest and most learned men, who have stood foremost in their profession, were never educated in the professional schools.

And They Cast Him Out. — When Luther's books were publicly burned by order of the Papal Nuncio, the remark made to the Emperor Charles' ministers was, "Do you imagine that Luther's doctrines are found only in those books that you are throwing into the fire? They are written where you cannot reach them, in the hearts of the nation." — *D'Aubigné*, Bk. 6, chap. 11.

Burning Luther's Books.

Sweeping Out the Atlantic Ocean. — Sidney Smith tells us that in 1824 a great flood set in upon the town of Sidmouth, Eng. The tide rose to an incredible height; the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this sublime and terrible storm, an old lady who lived upon the beach was seen at the door of her house with mop and pattens, trundling her mop and

39. ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

squeezing out the sea water, and vigorously pushing away the Atlantic Ocean. That is the picture of those who are trying to sweep away the Bible. Dame Partington could more easily sweep out the ocean.

PREJUDICE. — "Dr. Taylor, of Norwich, once said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times: and it is very strange if the doctrine of the atonement you hold should not have been found by me.' I am not surprised at this. I once went to light my candle with the extinguisher on it. Now, prejudice from education, learning, etc., often proves an extinguisher. It is not enough that you bring the candle: you must remove the extinguisher." — *C. H. Spurgeon.*

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38. LORD, I BELIEVE. — Faith is like opening the blinds of the house to let in the sunshine that is waiting to enter; like opening the door to receive the guest who is knocking; like the coupler that joins the car to the engine, that so it may use its power; like the desire for learning that makes the world of literature our own.

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40. ARE WE BLIND ALSO? — A perverted sight, that sees things distorted or double, is often more misleading than blindness itself. Who has not looked in those distorting mirrors which make one seem vastly taller or shorter than he actually is.

THE PHARISEES were like the unfortunate man in Dante's *Inferno*, who was doomed to carry his light behind him to light others, while he himself walked in darkness.

THE BLIND THAT WILL NOT SEE. — "I've been in India for many a year, and I never saw a native Christian the whole time." So spake an English colonel on board a steamer going to Bombay. Some days after the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary, explanatorily,

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"I thought perhaps you meant three." "No, sir, thirty," this time with emphasis. "Well, now that's strange," said the missionary; "I have been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel; "but that's because you didn't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection; "but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"

Mrs. Leavitt says that people see missions as one would come to one of our schoolhouses after school is out, and declare that no one goes to school.

Blind Man and the Infidel. — "There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, 'May I speak?' After getting permission he pushed his way through the crowd, until he was standing on the platform beside my friend.

"'Friends!' he exclaimed, 'I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, *for I never saw any of them.*'

"He continued talking in this way for a while, when another voice was heard from the crowd, 'May I speak?' The infidel sat down, and the next man began:

"'Friends, you say there is a running river not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around where I now stand. There is no such a thing; that is also untrue. You tell me that there are a great many people standing here. Again I say that is not true. There is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, *I was born blind.* I never have seen one of you; and while I talk, it only shows that I am blind, or I would not say such things. And you, he said, turning to the infidel, 'the more you talk, the more it exposes your own ignorance, because you are spiritually blind and cannot see.' Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy.'"— *R. B. Stewart.*

Men Unconscious of the Realities Around Them. — Mr. Tyndall says in his book on Sound, that there are persons who never hear the peculiar music of insects, which is very clear and plain to others. One

sits in the midst of an oratorio: his neighbor is in perfect silence. Mr. Edwin Cowles, of the Cleveland *Leader*, says that he is afflicted with a deafness somewhat of the nature of color-blindness. He has never heard the sound of a bird, or the upper notes of a piano or violin, while the lower notes he hears perfectly well. He always believed, till he became a man, that the music of a bird was a poetical fiction. So a portion of the consonants he never hears, especially the hissing sound of "s." And this defective hearing affects his speech. So there are many who make themselves deaf to much that God says to man. They scarcely ever hear certain truths — God's love, the duty of giving, certain promises of God, the higher notes of the Christian's life, they no more hear than Mr. Cowles did the song of the birds. And hence they are to them but a poetical fiction. And it affects their speech.

Blind to the Things in Higher Spheres. — The lower orders of beings have no powers by which it is possible for them to understand many things about those which are higher. For instance, there is nothing in a stone to which the sun and rain, which wake life in the seed, can appeal. If the stone could be conscious of its existence, it could not understand the life in the orders above it. Nor could the plant comprehend animal life. The animal can give no glimpse even of what makes the highest, happiest, and best in human life. Now there is a spiritual life for man, called eternal life, which one who has not been born again cannot understand. He is blind to it, as a blind person is to the realm of sight, or a deaf person to the kingdom of music. See Drummond's *Natural Law in the Spiritual World*, "Eternal Life."

Voltaire on the Golden Calf. — "Voltaire brought an argument to show that the Bible story of the golden calf being dissolved was an impossibility — a chemical impossibility. While Voltaire was proving that gold could not be held in solution, all the gilders and coiners and metallurgists of the earth were holding gold in solution, and there were fifty shops in Paris at that time where Voltaire might have seen the very process which he pronounced an impossibility." — *Talmage.*

Among the people represented in this chapter we find representatives of the four kinds of men described in the Arabic proverb:

"Men are four:
He who knows not, and knows not he knows not,
He is a fool; shun him.
He who knows not, and knows he knows not,
He is simple; teach him.

He who knows, and knows not he knows,
He is asleep; waken him.
He who knows, and knows he knows,
He is wise; follow him."

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THE DARK LANTERN, A GOLDEN RULE PARABLE.—"There are some people who, instead of throwing light upon a subject, delight in throwing darkness. If there are any such among the readers of The Golden Rule let them read the story of Si Lemon and his dark lantern.

Si Lemon, be it known, was a remarkable genius whose powers of invention were shown by the demand for his inventions. One day he fell to cogitating thus: 'So they call a dark lantern a *dark* lantern? It is a light lantern instead. A dark lantern should scatter darkness rather than light. I will make such a lantern and win a glorious immortality.'

And so he did. I cannot give you the secret of the invention, for the best of reasons When it was completed, however, it worked to a charm. Whenever Si went to open his dark lantern, though in the most glaring sunlight, it immediately shed around it the densest darkness.

A group stood in a picture gallery admiring a famous painting, when Si appeared and proceeded to descant upon its beauties, at the same time throwing on them the black rays of his lantern that utterly obliterated those beauties.

A company of earnest men and women were talking about the prohibition of intoxicating liquors, and were reaching an absolutely unanimous conclusion, when Si came along with his dark lantern, and threw the company into midnight darkness and into the utmost confusion.

In a prayer meeting they were discussing the subject of the atonement, and all there were moved by a sense of God's love, when Si got up with his silly contrivance and virtually extinguished every light in the room.

A traveler was lost in the woods one day, and Si, hearing his cries, ran to his aid. But he so persistently used his dark lantern that he also lost his way, and both of them had to be rescued by searchers from the town.

Chaffing and ridicule did no good. Like all inventors, Si must air his contrivance on all possible occasions. One bright, sunny noon, two summers ago, he was slowly groping his way home by the aid of his strange lantern, when in the artificial darkness he fell over a cliff and was killed. His lantern, it is said, perished with him, but I sometimes think that some man I meet has picked it up." — *Prof. Amos R. Wells in Christian Endeavor World.*

LIBRARY. — On the blind that will not see, consult Abp. Whately's *Annotations on Bacon's Essays*, pp. 455, 458.

"There are persons whom to attempt to convince by even the strongest reasons and most cogent arguments is like King Lear putting a letter before a man without eyes, and saying, 'Mark but the penning of it!" to which he answers, 'Were all the letters suns I could not see one.'" . . .

. . . In dealing with those who have prejudices to be got over, — One man perhaps intelligent, and not destitute of candour, but with a considerable share of what the phrenologists call the organs of Firmness, and of Combativeness, will set himself to find objections to your proposals or views; and the more you urge him to come to an immediate decision on your side, and own himself overcome by your arguments, the more resolutely will he maintain his first position, and will at length commit himself irrevocably to opposition. Your wisest course, therefore, will be, after having laid before him your reasons, to recommend him to reflect calmly on them, and so leave him to consult his pillow. And it will often happen that he will reason himself into your views. Leave the *arrow sticking* in his prejudice, and it will gradually bleed to death.

LIBRARY. — Spurgeon's *Sermons in Candles*, pp. 112, 113. Some workmen fasten a candle to their caps, so as better to see their work.

"There is an old story of one who had lost his candle, and travelled all round his premises searching for it by its own light. It is told as a jest, and it must have been a mirthful incident where it happened. I remember an old gentleman who could see very little without spectacles, but went up and down the house searching for his glasses, looking through them all the time."

LIBRARY. — Coleridge's *Poems*, "The Owlet Atheism."

REFERENCE. — See under xii. 38-40.

CHAPTER X.

CHRIST THE GOOD SHEPHERD.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

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2. THE SHEPHERD OF THE SHEEP. — "Try to feel how Christ is like a shepherd by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measurable to him, not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent, that eternal tenderness which bends over us, — infinitely lower though we be in nature, — and knows the name of each, and the trials of each, and thinks for each with a separate solicitude, and gave Himself for each with a sacrifice as special and a love as personal as if in the whole world's wilderness were none other but that one." — *F. W. Robertson* (*Sermons*, series 2).

THE NEED OF A SHEPHERD. — An Eastern pasture is very different from the narrow meadows and dyked hillsides with which we are familiar at home. It is vast and often practically boundless; it has to be extensive, for the greater part of it is barren — in fact the Hebrew word for desert and for pasture is the same. The mass of it consists of dry stony soil, out of which, for a great part of the year, the sun has sucked all life. In this monotony the breaks are few, and consist of paths more or less fitful, gorges or thickets where wild beasts lurk, and oases of pleasant grass and water. Now in such a landscape of mirage, illusive paths, lurking terrors, and infrequent herbage, it is evident that the person and character of the shepherd must mean a great deal more to the sheep than it means to sheep with us. With us a flock of sheep without a shepherd is a common experience: every day we may see them left to themselves in a secure field, or scattered over the side of a hill, with a far-traveling wire fence to keep them from straying. But I do

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

not remember ever to have seen in the East a flock of sheep without a shepherd. On such a landscape as Judæa he and his character are indispensable. He must be vigilant and sleepless, a man who knows his ground from horizon to horizon, and who knows every one of his sheep: the shelter as well as the guide of his flock, and ready every day to risk his life for them."—*Prof. Geo. Adam Smith.*

The Power of Shepherding. — "The superintendent of an inebriate asylum, writes one, said that in every case of true reform in the institution, during the many years in which he had charge of it, there had been some one at home — a wife, a mother, a sister, or some other friend — loving and praying for the patient. If there was no such love back of the case, he had no hope for the person under his care. Very wisely does the same writer continue: There is hope for the saving of the worst and most obdurate boy in a Sunday-school class if he has a teacher who loves him, and loves him enough to cling to him in all his evil ways, to go after him in all his absences, to endure all discouragement, the rebuffs, the pain of his weakness, to love him, as Christ loves him, to the uttermost.

"One of the few superintendents of fame in Sunday school work has said this: 'An experience of forty years, in several schools, has convinced me that almost all the conversions occur in the classes of teachers who faithfully shepherded their flocks.'"—*Rev. Charles H. Dodd.*

Christ's Fitness to be Our Shepherd. — "All the meaning, value, and comfort of our Lord's shepherding comes from His unique nature. In virtue of this, He gives sympathy and succor. He is both *here* and *there* — here in our human needs and temptations, there to meet our highest spiritual aspirations. *A God* will not do for man's shepherd. He cannot have fellowship with an unveiled God. Daniel, when he saw the glorious angel beside the river Hiddekel, was stricken dumb; only when one like a Son of Man touched him did he get into speech with God. *A man* will not do for his shepherding. At best he reflects our imperfections. 'A good man is a good fellow but a poor saviour.' A Saviour must be God in the reach of his possibilities, man in the warmth of his sympathies. Such complexity of nature fits our complexity of need. The Deity of Christ touches our life at its point of supreme and urgent need."—*Rev. C. Berry, D. D.*

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JESUS OUR SHEPHERD. — "We have to think of a much closer relationship between the owner and his sheep, which were almost part of his family, than any with which we are familiar. All animals learn to know those who love and protect them, and the Eastern shepherd was as much with his sheep as we are with the domestic animals." — *Ellicott.* (1) Jesus feeds the sheep, leading them by the still waters and into green pastures. (2) He provides a home for them. (3) He defends them from all dangers. (4) He rules over them with justice and kindness. (5) He has a personal love for each one. (6) He will do all these for them, even at the expense of His life.

PICTURES. — *Christ the Good Shepherd*, by Plockhörst. W. C. T. Dobson, T. Molitor, S. Parker.

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3. THE SHEEP HEAR HIS VOICE. — "As we sat and looked, almost spell-bound, the silent hillsides around us were in a moment filled with life and sound. The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds; these became longer and longer, until the confused masses were resolved into long, living streams, flowing after their leaders." — *Porter.*

SEPARATING FLOCKS BY THE VOICE. — "One fold suffices for the flocks of a considerable district. In the morning each shepherd in turn calls each member of his flock very rapidly; for all have their names, and know them, or at least distinguish their own keeper's voice." — *Canon Tristram.*

"A traveler in Greece found three shepherds with flocks of six or seven hundred each, all mingled together, but the sheep would answer to their names when called by their owner, but not if called by another. This traveler experimented with them. He called and the sheep took no notice. The shepherd called, and they came. Then he said that the sheep knew the shepherd by his dress and not by his voice. But when the shepherd exchanged clothes with the traveler, the sheep would not obey the strange voice; but, when in the traveler's dress the shepherd

called, the sheep came at his bidding. So the Christian knows Christ's voice. He knows Him not by church forms, which may be changed, but by His eternal nature, — His goodness, and truth, and love, which never change."

He Calleth His Own Sheep by Name. — "Even in this country (England) shepherds and shepherds' dogs know each individual sheep; in the East the intimacy between shepherd and sheep is still closer. The naming of sheep is a very ancient practice; see Theocritus, ver. 102." — *Cambridge Bible.* "It is a remarkable fact in Oriental husbandry, that in a flock of hundreds or thousands each individual sheep has its name, knows it, and is known by it." — *Cowles.* "Sometimes the name is given on account of some peculiarity which is a defect, an infirmity, or a deformity. Sometimes it is 'One-eye,' sometimes 'Torn-ear,' sometimes 'Broken-leg,' but each sheep knows his name. And the shepherd's intimacy grows with each morning's call, and he seems to love those sheep which are marked by some peculiarity, and sometimes he loves them on account of that peculiarity. The 'voice' is not merely that which gives forth sound, but that which also carries the pulsations of the shepherd's heart." — *Dr. Deems.*

An Example from Greece. — "I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. Passing by a flock of sheep I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hand of the shepherd with signs of pleasure and a prompt obedience. It is also true of the sheep in this country, that a stranger they will not follow, but will flee from him, for they know not the voice of strangers. The shepherd told me that many of his sheep were still wild; that they had not yet learned their names, but that by teaching they would all learn them." — *Rev. John Hartley.*

Calling Men by Name. — The ability to call others by name is a great power. "Cyrus is historically, or by historical courtesy, credited with the power of repeating the name of every man in his great army." Wonderful, says De Quincey, "is the effect upon soldiers of such enduring and separate remembrance which operates always as the most touching kind of flattery." Thus the *Sejanus* of Johnson,

"Is heard to court the soldier by his name,"

And to some purpose; witness this outburst of military admiration,—

"2 *Trib.* He has my lives
Were they a million, for this only grace.
Lac. Ay, and to name a man!
Lat. As he did me!
Min. And me!
Lat. Who would not spend his life and fortunes
To purchase but the look of such a lord."

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"Readers of Plutarch will notice 'the often mention that biographer makes of the skill shown by some of his heroes, and by them assiduously cultivated, of identifying a mass of men individually by name. Not a little, by his account, it made doubly sure the already assured popularity of Themistocles, that he succeeded in charging his memory with the names of the citizens so as readily to call each Athenian by his own. Of Crassus, again, Plutarch tells us that there was not a Roman, however mean and insignificant, whom he did not salute, or whose salutation he did not return by name.'" — *Jacox.*

LIBRARY. — Jacox, *Secular Annotations*, Series 2, p. 327, "To Every Star a Name," gives many examples; Macaulay's *History of England*, Vol. IV., gives the example of Thomas Wharton; Longfellow represents Miles Standish as saying, "And like Cæsar, I know the name of each of my soldiers." Ruskin's *Sesame and Lilies*, where he comments on the words 'Blind Mouths' in Milton's *Lycidas.*

JESUS' CARE FOR EACH INDIVIDUAL. — It is hard to realize that Jesus has an individual acquaintance with each of us separately. "Jesus takes a living, personal, peculiar interest in each redeemed soul; bending over it continually with infinite tenderness, watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat, watching each and all with a solicitude as special and particular as if it were upon it that the exclusive regards of His loving heart were fixed. No vague, indefinite, indiscriminate superintendence is that which the great Good Shepherd still exercises over His flock, but a care that particularizes each separate member of it, and descends to the minutest incidents of their history."— *Hanna.*

JESUS KNOWING US BY NAME. — Christ loves us as individuals, not merely as a part of humanity. No one but a Divine Saviour, omniscient and omnipresent, could know all His disciples by name, and be present everywhere to hear their prayers and grant them aid.

Most generals and leaders know their people only in the mass, so many soldiers, so many voters, so many taxpayers, and hence they must treat them in the mass. The question is always one of final results, not of the success or failure of the individual. But our Heavenly Father knows every star by name (Psa. 147:4), and guides and cares for it as perfectly as if it were the only one in existence. While the purpose of all is gained, the individual is never sacrificed to the whole. He gains his best in gaining the best for all. So the Good Shepherd metes out our lives to us as individuals. Providence is not merely the ordering of general laws, so that what is best for the whole will come to pass, no matter who is crushed in the process; but all things work together for the individual good of those that love Him (Rom. 8:28).

Jesus knows each individual's want, nature, and circumstances, so that He ministers to each exactly what he requires.

He assigns our duties to us as individuals, giving each the work fitted for him to do.— *Peloubet's Select Notes*, 1899.

God So Great, We So Small. — It sometimes seems beyond the possibility of belief that the Infinite Creator of the Universe should know each one of us, mere atoms on one of the smallest corners of this vast creation; that He who guides the stars, and marshals the hosts of Heaven, should care for each of us personally. But such a thought dishonors God. We could not do it because we are weak and limited, but He can because He is so great. Jesus, who tells us of His Father, assures us that He cares for flowers and the birds. Science tells us that each minutest atom of creation, so small that no unaided eye can see it, is yet cared for exactly and perfectly.

"Among so many, can He care?
Can special love be everywhere?
A myriad homes, a myriad ways —
And God's eye over every place?

I asked. My soul bethought of this:
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do."

— *Mrs. A. D. T. Whitney.*

"I have read of a covered bridge in Austria which has in twelve niches, twelve different representations of Christ. In one of them is the figure of Christ the carpenter; in another, Christ the physician, and so

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on; and as the poor people pass over the bridge, the artisan offers his devotion to the carpenter, the sick man prays to the Good Physician, the shepherd stands before Christ the Good Shepherd. *Christ adapts Himself* to the special needs of every man. His love knows no limit. . . . There is no end to His resources." — *Rev. E. W. Moore, in "South African Pioneer."* (Travelers will remember the covered bridge at Lucerne in which are the paintings of the Dance of Death).

Pictures in a Bridge.

And Leadeth Them Out. — "He always comes to 'lead,' never to linger and stay. If He finds one so wounded and torn and near to death as to be unable to follow, He will lay that sheep on His shoulder. If he finds a lamb faint and homeless, He will 'carry it in His bosom.' But in most instances He gives from the first the strength to follow, and expects it to be used. 'He leadeth them out' — 'out' from the whole natural sinful life, from all its darkness and misery, into the light and joy of acceptance; 'out' of infantine feebleness into manly strength; 'out' of narrow views into wider; 'out' of first experiences into more matured; 'out' of mistakes and disappointments into wiser ways and better fortunes; 'out' of dreamy indolence into those activities by which alone it can be escaped; 'out' of overstrained activity into some quiet hour or time of 'refreshing from the presence of the Lord;' 'out' of besetting sin into waiting duty. Sometimes you think if the Good Shepherd were really leading you it would be into other fields than those through which you have of late been passing. Be careful here. I have seen a shepherd, on a bitter snowy day, gathering all his sheep carefully to the windy side of the hill. The silly creatures, left to themselves, would all take the other side; they would go straight to the most dangerous places, to the sheltered spots where the deep snow-wreaths form silently in which they would soon find at once a refuge and a grave. On such a day the life of some of the sheep depends on facing the blast. The shepherd would not let the youngest, he would not let the weakest one of the flock, lie down in the shelter. For the very love he bears it, 'he calls it by name, and leads it out,' or drives, or carries — even in such an hour as that — facing the bitter wind and the blinding snow! And if we know the personal love of Christ, we shall not be so apt to distinguish and select certain special modes for its manifestation as alone suitable and proper. One mode will seem to us almost as good as another if it be the one that He selects, and we shall hear the loving voice in the darkness as well as in the light; in the roar of the wintry storm as in the hush of the summer silence." — *A. Raleigh, D. D.*

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

So it is said of the divine leading of Esther's life:

"Illustrious *Princesse*, had thy chance not beene,
To be a *Captive*, thou hadst beene no *Queene*:
Such is the *Fortune* our *Misfortune* brings;
Had we not first bin *Slaves*, w'ad nere beene *Kings*"
— *Francis Quarles, Divine Fancies.*

He Goeth Before Them. — "This is a sight which may still be seen in the East. With us sheep are driven; with the Orientals they are led. The shepherd goes on before, and the sheep follow after, much as dogs follow their master in the West, but without the briskness and vigor of dogs. It is not unusual to see the shepherd leading the sheep thus, and at the same time carrying upon his shoulder some tender youngling of the flock." — *Sunday School Times.*

Why He Goeth Before Them. — "The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. He is armed in order to defend his charge, and in this he is very courageous. Many adventures with wild beasts occur, not unlike that recounted by David (1 Sam. 17:34–36), and in these very mountains; for though there are now no lions here, there are wolves in abundance; and leopards and panthers, exceeding fierce, prowl about the wild wadies. They not unfrequently attack the flock in the very presence of the shepherd, and he must be ready to do battle at a moment's warning. Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name to which it answers joyfully, and the kind shepherd is ever distributing to such, choice portions which he gathers for that purpose. These are the contented and happy ones." — *Wm. M. Thompson, in Land and Book.*

The Shepherd Guiding. — "When the shepherd has called his sheep, and is satisfied that none is missing, he starts forth for the pasture; but this is continually changing, 'for the hillsides and uncultivated plains are practically common lands belonging to the village, and shared by all, so that no one can retain the best pasturage day after day.'" — *Canon Tristram.* Jesus thus leads His disciples. His holy spirit will guide

into all truth. No one is wise enough to choose his own life for himself. Hardly any person in old age is just where in youth he planned to be, but Jesus knows, and He will guide aright all who trust in Him to better places than they know or dream.

"I know not the way I am going,
But well do I know my guide."

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Our Good Shepherd Goes Before Us; He leads us where He would have us go; He is a perfect example of what He would have us to be; He lays no burden upon us that He does not bear Himself; He has gone before us through the gates of death, to lead the way to heaven. So every pastor and teacher should go before his flock, an example, a leader in every good work, guiding and directing all. He leads them to green pastures and beside still waters. He guides them to the best things in life, to whatever will enlarge their souls, ennoble their lives, develop their capacities, increase their usefulness. Sometimes the best pastures and the waters of rest lie beyond deserts and mountains, and rough ways lead to them; still Jesus leads His chosen ones there.

Shepherd Leading by Carrying a Lamb. — "I have read of a shepherd who tended his flock among the hills. After a time the herbage was nipped off close, and the shepherd was anxious to get the sheep up higher on to a piece of table land on which there was some good grazing. The approach was steep, and the poor things did not seem able or willing to mount. After trying for a long time to get them up, he hit upon a happy expedient. Seizing a lamb, he carried it up the steep place, and then threw it on to the table land. It soon stood at the edge above, calling for the old sheep. Need I say that not many minutes after the mother was up with the lamb." — *Rev. Charles Leach.*

And the Sheep Follow Him. — "There are always some sheep that stay very close to the shepherd, but there are others that are always straggling behind, and so always getting into trouble. Sometimes they are torn by the dogs, and sometimes they lose their way." — *Mrs. J. R. Mott.*

Following Jesus is the proof that we belong to His flock, if we follow in the footsteps of the Master, turning neither to the right hand nor the left, whatever temptations may allure us one side.

LIBRARY. — Rev. Mr. Sheldon's story, *In His Steps.* Dr. A. J. Gordon's *How Christ Came to Church*

FOR THEY KNOW HIS VOICE. — "Nothing is more wonderful to a tourist in Palestine than this fact. We often paused and tested nearly every one of these particulars on the occasion of the two visits to the Holy Land that our party made. We used to notice hundreds or thousands of sheep all rushing together at one watering-place; the shepherds seemed to be quite unconcerned as to the mingling of their animals, although none of these were branded or marked. For a half hour they would rustle and wrestle for the water; then the men would go off to a little distance, and each by himself, putting his hand to his mouth, would begin a gentle, continuous, musical call; and then there would be seen a startled uplifting of a head here and there, then a struggle of disentanglement and persistent push, and then a direct course taken toward the leader. Thus each shepherd called off his own; his sheep knew where to go." — *C. S. Robinson, D. D.*

KNOWING BY THE VOICE. — "There are, it may be, so many kinds of voices in the world, and none of them is without signification" (1 Cor. xiv : 10). "They knew the voice of the young man." (Judges xviii : 3). "These passages of Scripture are in a sense applicable in giving prominence to an incident in my experience which I will relate. On my way home to the 'States' from California in 1850, I chanced to spend a few hours in the little seaport town of Realegio, in Nicaragua, Central America; and while at the hotel there, a man came in conversing in a language I did not understand (Spanish), whose voice attracted my attention; after listening a moment, I turned about — for my back was towards him — and, approaching him, said, 'Is not your name H——?' He said it was. I knew him by his voice, so like his brothers', sons of a venerable minister in my native town up among the hills of New England. I had never before seen him, and had only casually heard in years gone past that there was such a person. He was a noble-looking and I judged a noble-hearted man." — *G. B. R. in The Outlook.* The voice is that which changes least as we grow old. Such incidents as that given above are not uncommon.

AN EXPERIMENT WITH SHEEP AND THE VOICE. — "Some time ago, a gentleman tells us, he was traveling in Syria, and stopped to watch some shepherds who were watering their flock at a well. All the sheep mixed together, and to a stranger's eye they appeared as one. Presently one shepherd arose from the well side and called out 'Men-ah!' — the Arabic word for 'follow me!'

5. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

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"To the American's surprise about thirty sheep, separating themselves from the others, followed the man up the hill. The second shepherd cried, 'Men-ah! Men-ah!' and away went the second flock. The American was very much astonished at this, and seeing the third shepherd gathering up his crook and a few scattering dates that had fallen from the palm under which he had rested, he stepped up to him and said, 'Would your sheep follow me if I called them?' The man shook his head.

"Give me your cloak and crook, and let me try! The shepherd did so, even taking off his dirty turban and twisting it around the American's head, with a grin of amusement, and then he stood and watched the American call, 'Men-ah! Men-ah!' until he was quite hoarse. The sheep stood lazily blinking at him, basking in the sunshine, but not one moved a step.

"'Do they never follow any one but you?' asked the American of the shepherd.

"'Only when the sheep is sick, and the silly creature follows any one,' replied the shepherd.

"So the American and you and I learn this lesson: That if any of Christ's sheep cannot hear His voice, or distinguish it from the world, the flesh, and the devil, it is because that sheep is sick. Yes, soul-sick, sinful, back-sliding, and, O, so foolish! Is that what troubles you? Have you got tired of prayer and Bible reading, and working for Jesus? O, poor, sick soul, come back to your Shepherd to-day; let your prayer be this, 'Cause me to hear Thy voice:' and when you hear it again, keep close to His side." — *Herald of Life.*

THEY KNOW HIS VOICE. — "A good illustration of this, in the case of other domestic animals, is given by Barrow in his story of his journeys in Africa. The quotation given below is translated from Rosenmüller's German; 'Toward sundown the whole plain was covered with cattle, which upon a certain sign, consisting of a quite peculiar piping tone made by the mouth, came together from all quarters. Upon another piping, the milk kine separated themselves from the herd, and came together to be milked. . . . In the morning, the herds go off to the pastures upon another similar signal. Indeed, the Kaffirs and their cattle seem to understand each other perfectly.'" — *Sunday School Times.*

7. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

5. A Stranger They Will Not Follow. — "Let any passing traveler try, as I have often done, to imitate the shepherd's voice. At once the sheep will pause, toss up their heads, and then scamper off to huddle close to the shepherd, so completely do they realize their dependence on him." — *Canon Tristram.*

"This is true to the letter. They are so tame and so trained that they *follow* their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly." — *Wm. M. Thompson.*

"We tested that to our foolish hearts' content. It was curious to watch the men, who seemed wondering what we could be trying to do with their sheep. Sometimes we made impressions on the animals sufficiently strong to get ourselves noticed; but they only appeared frightened, and generally ended with a stampede away from us, in a course direct for their old friend on the hillside." — *C. S. Robinson, D. D.*

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7. I Am the Door of the Sheep. — "Jesus spoke to them yet more plainly, and said, Through me men may find life. I am to their souls the way of life as the little gate is the entrance to the fold; through Me they may know the way of life to their souls, and have every need supplied." — *S. S. Times.*

The Door is an emblem (1) of hospitality, of welcome, of entrance into the place where treasures are kept, where food and pleasures abound; as the door to a home, to a safe deposit vault, to a society, to a library, to a church, to heaven. (2) It is an emblem of exclusion of those things which do harm; as thieves, robbers, wild beasts. The door to heaven, while it welcomes all who are willing to have the spirit of heaven, also shuts out everything that defileth, and whatsoever worketh abomination or maketh a lie. See Rev. 21:25-27; 22:14, 15.

Note how beautiful are the doors of many of the European cathedrals, and especially the bronze doors of the Baptistry at Florence, which

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.
11. I am the good shepherd: the good shepherd giveth his life for the sheep.

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have been called beautiful enough to be the gates of Paradise, So also the beautiful gate of the temple and the pearly gates of the New Jerusalem.

LIBRARY. — See Christ's names and titles, such as "I am the door," in Farrar's *Christ in Art*.

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8. THIEVES AND ROBBERS were first all who claimed to be the Messiah, but without the authorization of God, without the works and character of the true Messiah, but with some selfish purpose of aggrandizement at the expense of the sheep they ought to feed. They robbed instead of feeding. Therefore these terms included all who claimed to be teachers and leaders of the people, without the truth of God, without being filled with the divine purpose of helping and saving men, but seeking wealth, honor, rank, at the expense of the flock they ought to have fed.

LIBRARY. — See Milton's *Lycidas*, and Ruskin's interpretation of it in *Sesame and Lilies*, as a characterization of false spiritual shepherds, *blind mouths* to whom

> "The hungry sheep look up and are not fed,
> But swollen with wind and the rank mist they draw,
> Rot inwardly, and foul contagion spread."

BLIND MOUTHS. — "Those two monosyllables express the precisely accurate contraries of right character in the two great offices of the church — those of bishop and pastor.

"A bishop means a person who sees. A pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastoral is, instead of feeding, to want to be fed, — to be a mouth." — *Ruskin.*

LIBRARY. — See Dr. Dennis' *Christian Missions and Social Progress* (Revell), which shows that nearly all non-Christian rulers exploit their people, act as if the people were made for them, and not they to serve the people.

9. And Shall Go In and Out. — Once belonging to the flock and the fold, he can go in and out under the care of the Shepherd and everywhere be safe, and have freedom of activity for all his powers. Exercise is as needful to the Christian as food. Wherever there is help, or blessing, or wider vision, through all the realms of knowledge, literature, and science; through the most heavenly transfiguration experiences, through the trials that purify, the battles that ennoble by victories, there the sheep may go under the guidance and protection of the Good Shepherd.

We must *go in* to learn to trust, to rest, before we can *go out* to do good to others, or to learn best the outer world and make outward things a part of the kingdom.

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10. Life More Abundantly. — God supplies us at birth with a certain amount of animal vitality, and with certain faculties tending to various kinds and degrees of good in the universe, and by means of these we are to draw our life from the treasury of the creation and from God. Our success during our stay on the earth is to be measured by the amount and kind of life we derive from the fountains that flow from the Infinite fullness. Life may be increased. Even in the physical department we may have it 'more abundantly' by obeying the plain conditions. We are not fated to a short allowance or a fixed amount, but are endowed with the power of growing, and are tempted by a large, unmeasured possibility. Through exercise, and the proper choice and economy of food, we not only keep well, but we enlarge the stream of vitality. And the law by which a man purifies and refreshes the currents of his blood, makes the eye clear, the tendons taut, the nerves calm, the chest capacious, the step elastic, and knots the muscles by discipline to such sturdiness that, though once they were tired with a slight burden, now they will lift nearly half-a-ton, is a law that can be traced up into the mental and moral regions, and be seen to govern the spirit as well as the frame. 1. Life may be increased. Many try to increase it by intensity. There is a story of an Eastern monarch who had been a noble ruler, but who received a message from an oracle that he was to live only twelve years more. He instantly resolved that he would turn these to the most account, and double his life in spite of destiny. He fitted up his palace gorgeously. He denied himself no form of pleasure. His magnificent gardens were brilliantly lighted from sunset to sunrise, so that darkness was never experienced within the circuit of his estate; so that, whenever he was awake, the stream of pleasure was ever flowing, and even the sound of revelry was never still. Thus he determined to outwit the oracle by living nearly twenty-four years in twelve. But

Story of Oriental Monarch.

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at the end of six years he died. The oracle foreknew and made allowance for his cunning scheme. No doubt, on his death-bed, the monarch saw the rigor and despotism of the laws of life, with which it is vain for finite art and will to wrestle. The story is true in the spirit, though it may be fable in its details. What is gained in intensity is lost in time. 2. There is another kind of life that we may call *broad*. Life is increased in this way by putting out more faculties into communication with nature and society. In fact, it is by the unfolding of faculties that all additions to life are received. Each one of our powers is a receptacle for some element of the Divine good, but it is not like a goblet, and it does not receive good as poured into a vase; its method is rather that of a seed. 3. Life may be deepened, made rich, not only by broader areas of culture, but by priceless mines beneath the soil." — *Sermon by T. Starr King.*

11. GIVETH HIS LIFE FOR THE SHEEP. — "In Palestine, at any moment, sheep are liable to be swept away by some mountain torrent or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. The shepherd king tells us how, in defense of his father's flock, he slew a lion and a bear. Every hour of the shepherd's life is a risk. Pitiless showers, driving snows, long hours of thirst, — all this he must endure, if the flock is to be kept at all. So Jesus gave His life for the sheep. If the shepherd had not sacrificed Himself, the sheep must have been the sacrifice. The suffering of Christ was death. But the suffering from which He redeemed us by death was more terrible than death. The pit into which He descended was the grave. The pit in which we should have been lost forever was the pit of selfishness and despair." — *F. W. Robertson.* He leaves heaven, His home, and becomes man; teaches, suffers, dies, that He may find His lost ones.

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Out in the desert He heard its cry,—
Sick and helpless, and ready to die.

But all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a glad cry to the gate of heaven,
'Rejoice! I have found my sheep!'

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.
13. The hireling fleeth, because he is a hireling, and careth not for the sheep,
14. I am the good shepherd, and know my *sheep*, and am known of mine.
15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And the angels echoed around the throne.
'Rejoice for the Lord brings back His own!'"

Jesus Gave His Life for His Sheep. — "He died that they might be saved from their great enemy, sin. He laid down His life for the sheep all through His ministry. He that will save others *cannot* save Himself. I lay down my life *for* — that is, instead of — the sheep. This is the enunciation of a general principle by which every good shepherd can be distinguished from the hireling; for every good shepherd is ready to sacrifice his life for his sheep because they are his. The good shepherd may or may not be called on to die for his sheep; but he always lays down his life for them. To lay down the life is to consecrate it, devote it to the flock; as a mother, who is always ready to die for her children, but who, living or dying, belongs to her children, and surrenders herself to them. So we ought also to lay down our lives for the brethren (1 John 3: 16), though comparatively few are ever called on to die for them." — *Lyman Abbott, D. D.*

Library. — The Bishop in Victor Hugo's *Les Miserables.*

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12. But He That is a Hireling. — Not every one that receives pay is a hireling, but one who serves only for pay, without love for the work, or care for the employer. He is a hireling who is seeking his own interests, his reputation, his pecuniary gains, more than the good of the flock. He sacrifices the sheep for himself, not himself for the sheep. The true pastor never works for his pay, but the people support him so that he may give all his time to the care of the sheep.

Seeth the Wolf Coming. — "Seeth (θεωρεῖ). Very graphic. His gaze is *fixed* with the fascination of terror on the approaching wolf. Compare Dante:

"A lion's aspect which appeared to me.

. . . . . .

And a she-wolf, that with all hungerings
Seemed to be laden with her meagreness,
And many folk has caused to live forlorn!
She brought upon me so much heaviness,
With the affright that from her aspect came,
That I the hope relinquished of the height."

— *Inferno* 1: 45. 54. *Prof. M. R. Vincent, in Word Stories.*

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14, 15. Read these two verses as pointed in the *R. V.*, with a comma instead of a period after "mine," — "and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." His insight is perfect. He knows our secret thoughts and hopes, our temptations, what is good for us, the effect of each influence upon our characters and lives, what discipline is good for us. Thus He can take perfect care of the sheep.

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14. And Am Known of Mine. — "A man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was present. Both claimed the sheep, and had witnesses to prove their claims; so it was not easy to decide to whom the sheep belonged. Knowing the habits of the shepherds and the sheep, the judge ordered the animal to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see whether it would come to him. But the poor sheep, *not knowing 'the voice of a stranger,'* would not go to him. In the meantime the other man in the adjoining room, growing impatient, gave a kind of a 'chuck,' upon which the sheep bounded away toward him at once. This 'chuck' was the way in which he had been used to call the sheep, and it was at once decided that he was the real owner." — *Baxendale.*

The Sheep Who Know Their Shepherd. — "Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name, to which it answers joyfully, and the kind shepherd is ever distributing to such, choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent upon their mere pleasures or selfish interests. They run from bush to bush, searching

16. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, *and* one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather where the general flock is, lest they get so far away as to occasion a remark in their little community, or rebuke from their keeper. Others, again, are restless and discontented, jumping into everybody's field, climbing into bushes, and even into leaning trees, whence they often fall and break their limbs. These cost the good shepherd incessant trouble." — *Wm. M. Thompson, D. D., in "The Land and the Book."*

16. Fold (**αὐλῆς**). "From **ἄω**, *to blow*, hence, strictly, a place open to the air; an *uncovered*, space inclosed by a wall. So Homer, of the cave of the Cyclops: Odyssey x : 185. — *Vincent.*

One Fold (**μία ποίμνη**). "The A. V. entirely ignores the distinction between **αὐλή**, *fold*, and **ποίμνη**, *flock*." It is not *one fold*, but *one flock*: not one enclosure, but all the sheep, wherever they are, belong to one shepherd, are parts of one great flock.

"Other Sheep I Have, Which Are Not of This Fold."—"The wealthy owners of sheep have many flocks in different parts of the country under the care of separate shepherds. Each shepherd leads the flock of which he has charge to the locality where he expects to find pasturage; and when this is exhausted, he moves on with the flock to some other place where herbage and water may be expected. In this way the flocks sometime travel considerable distance; and it is perhaps in this sense that the Talmudic definition of the 'extent of pasture,' as sixteen miles, is to be understood. At special seasons, or at times previously appointed, these under shepherds, who have been wandering all over the country with their flocks, return to the place where their employer resides, and so for a time there is one flock again, instead of many." — *Sunday School Times.*

Wesley's Vision — "John Wesley once, in the visions of the night, found himself, as he thought, at the gates of hell. He knocked and asked who were within. 'Are there any Roman Catholics here?' he asked. 'Yes,' was the answer. 'Any Church of England men?' 'Yes.' 'Any Presbyterians?' 'Yes.' 'Any Independents?' 'Yes.' 'Any Baptists?' 'Yes.' 'Any Wesleyans here?' 'Yes.' Disappointed and

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19. ¶ There was a division therefore again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22. ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

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dismayed, especially at the last reply, he turned his steps upward and found himself at the gates of Paradise, and he repeated the same questions. 'Any Wesleyans here?' 'No.' 'Any Presbyterians?' 'No.' 'Any Church of England men?' 'No.' 'Any Roman Catholics?' 'No.' 'Any Baptists?' 'No.' 'Any Independents?' 'No.' 'Whom have you here, then?' he asked in astonishment. 'We know nothing here,' was the reply, 'of any of those names you have mentioned. The only name of which we know anything here is Christian. We all are Christians are, and of these we have a great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues.'" — *From the 'Quiver.*"

REFERENCE. — "One Flock," see under 17:21.

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18. NO MAN TAKETH IT FROM ME, ETC. — The atonement has been called an unjust and mean doctrine, because it allows another to suffer in our stead. But look at it a moment. For God to *force* any innocent person to suffer for the sins of another would be unjust in the extreme. For us to demand His life to save our own would be unutterably mean and criminal. But for one voluntarily to risk his life for another is simply heroic. This is the very essence of heroism. When the Greeks on their way to besiege Troy were becalmed at Aulis by Diana, the priest Calchas told them that the only way to appease the offended goddess, and gain the victory was to sacrifice to Diana, Iphigenia, the beautiful daughter of King Agamemnon. And these brave men of old are said to have taken her by strategy and force, and brought this innocent girl to the altar to slay her in their stead. This sacrifice (though she was rescued) was unworthy of them, was mean and unjust in the extreme. But whenever any persons have offered them-

Iphigenia.

Self-Sacrifice.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26. But ye believe not, because ye are not of my sheep, as I said unto you.
27. My sheep hear my voice, and I know them, and they follow me;
28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.
29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.
30. I and *my* Father are one.
31. Then the Jews took up stones again to stone him.

selves, as Horatius and his comrades at the bridge of Rome, or the nobles of Calais to Henry the Sixth, the sacrifice was the height of heroism, the exact opposite of meanness.

"During a plague in Marseilles, the physicians decided that nothing could be done to save the people, unless a victim could be dissected, and the nature of the disease learned. But who would do this? Dr. Guyon rose and said he would do it. He wrote his will, bade his family farewell, entered the hospital, made the dissection and examination, wrote out the results, and in a few hours was dead. But now the physicians could treat the disease, and the plague was stayed." To have forced Dr. Guyon to do what he did, would have been unspeakable selfishness and sin; but for him voluntarily to endanger his life for others was worthy of a disciple of the suffering Saviour. This is the soul of greatness and goodness in all ages. We did not compel Christ, God did not compel Him, but He freely offered Himself for us, and the only meanness or injustice is not to love Him and serve Him for it with all our hearts.

LIBRARY. — The hymn, "The Ninety and Nine."

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19. THERE WAS A DIVISION AMONG THEM. — In the old Greek legend of the founding of Thebes, Cadmus had to slay the dragon which guarded the site. He took the dragon's teeth and sowed them in the field like wheat, when from each one sprang up an armed giant. A great army of giants surrounded him. But Cadmus took a rock and threw it among them, and struck one of them on the breast. Then instead of slaying him they went to fighting one another. And they slew one another till only one tall giant remained, and he became the helper of Cadmus in carrying stones for the walls of the city of Thebes he began to build. So it is wise to let the enemies of Christianity fight one another; one tears down what another builds up. Many theories arose

Cadmus and the Dragon's Teeth.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work, we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.

39. Therefore they sought again to take him; but he escaped out of their hand,

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

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October.
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JERUSALEM.
The Good Shepherd.

about geology, and unbelieving men urged them against the bible. But theory slew theory, till now geology is one of the best friends of the bible. Astronomy, divine evolution, the buried cities of the past, the mummies of Egypt, and the stone libraries of Assyria are all contributing toward the building of the great temple of Christianity. But always after the battle is over there is left some solid, settled truth which never fails to help build the city of our God.

32. GOOD WORKS (καλὰ). "*Beautiful, noble* works, adapted to call forth admiration and respect."

FOR WHICH OF THESE WORKS (διὰ ποῖον αὐτῶν ἔργον). "Lit., *for what kind of a work of these.* This qualitative force of ποῖον is not to be lost sight of, though it is impossible to render it accurately without paraphrasing. Jesus does not mean, as the A. V. and Rev. imply, 'for which *one* of these works,' but '*what is the character* of that particular work among all these for which you stone me?' The *me*, closing the sentence, is emphatic." — *M. R. Vincent, in Word Studies.*

CHAPTER XI.

THE RAISING OF LAZARUS.

1. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick).
3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

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Sickness of Lazarus.

PICTURES. — *The Raising of Lazarus*, by Piombo (Nat. Gal., London), Giotto (Arena Chapel, Padua), Doré.

THE FAMILY AT BETHANY. — Jesus had no home of His own, but He sometimes rested at the homes of His friends. The family over whose door was written in real but invisible words, THE FAMILY WHOM JESUS LOVED (as Dr. F. E. Clark has around his front porch "Welcome" in thirteen different languages), dwelt at Bethany on the Mount of Olives, which is now called El-Azarieh, or Lazarieh, from Lazarus (the Greek form of the Hebrew Eleazer).

Prof. E. H. Plumptre, in his *Lazarus and Other Poems*, suggests that there is strong reason for believing that Lazarus was one of the Jewish rulers; that he was the rich young ruler (Mark 10 : 17–22) whom Jesus loved, and whom He bade to sell all he had and follow Him, but who at the time refused to do it; that he heard the parable of the rich man and Lazarus, which had a strong effect upon him; and that finally he was brought to obey Jesus and take up his cross through the experience of death, where he felt not the blessedness of the righteous, but the evil of sin. **Plumptre's Poem on Lazarus.**

JESUS IN THE HOME. — There are many whose presence in our homes would be a perpetual benediction and inspiration. We know several who would realize what the young man advertised for, — a boarding place where his good Christian example would be sufficient remuneration. But none can bring such blessing to the home as Jesus, with His teaching, His example, His sympathy, His love His, counsel. We can

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have Jesus in our hearts and homes if we invite and welcome Him, put away all that is distasteful and opposed to Him, cherish all that He loves listen to His words, obey Him, love Him with all our hearts. What a change His presence would make in some families!

LIBRARY. — Dr. A. J. Gordon's experience in *How Christ Came to Church* (Bap. Pub. Soc.). What would be the effect should we realize 'If Christ Came to Our Home?' Compare Stead's *If Christ Came to Chicago,* and E. E. Hale's *If Jesus Came to Boston.*

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2. IT WAS THAT MARY WHICH ANOINTED THE LORD WITH OINTMENT. — Note the pleasant memories connected with the name Mary of Bethany here, and in Luke 10 : 42 : like the fact referred to in one of our poets, that the jar in which the attar of roses has been kept retains its fragrance, —

> "You may break, you may shatter the vase if you will,
> But the scent of the roses will hang round it still."

How many people are remembered, and go down in history, on account of some single deed they have done; this one deed being the source of their chief influence for good or for bad in after generations, one poem like Grey's Elegy; one hymn; one act of heroism; sometimes one wrong act, like Jonah's running away from God; or Judas' betraying his Master with a kiss.

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3. BEHOLD HE WHOM THOU LOVEST IS SICK. — Even those whom God loves best sometimes fall into sickness and trouble.

"It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seemingly going down patiently to death. But when every leaf is dropped, and the plant stands stripped to the utmost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul." — *Mrs. Stowe.*

LIBRARY. — Blanco White's sonnet, "Mysterious Night." Bryant's *Library of Poetry and Song,* p. 415.

Longfellow in his *Hyperion* compares the setting of a great hope to the setting of the sun. Though the darkness deepens, yet in time the stars of heaven shine out one by one.

4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5. Now Jesus loved Martha, and her sister and Lazarus.
6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

PRUNING ROSE BUSHES FOR BETTER ROSES. — The cultivator of roses must often prune the vines and train them carefully and strictly, if he would cause them to bear the most beautiful roses. I once asked a man who raised the most beautiful roses I ever saw, why it was that the roses in his greenhouse were so much more beautiful than those in other greenhouses. His reply was, "Because I love them so." But none were more strict in pruning, or more bountiful in caring for their every want.

The stars, which are invisible as we stand in the light, are seen when one is in the darkness of a well or cave.

AFFLICTION — USES OF. — "There is a mountain in Scotland called Cairngorm — literally, 'the blue mountain' — and on it are found valuable rock crystals. The way in which the Highlanders gather the stones called Cairngorms is this: when there is a sun-burst after a violent shower, they go and look along the whole brow of the mountain for certain sparkling spots; the shower has washed away the loose earth, the sunbeams light upon and are reflected from the stones, and thus they are detected. It is just God's way of bringing forth His own — His 'jewels.' Affliction lays them bare." — *Dr. Cumming.*

Cairngorms.

HONEY FROM BITTER FLOWERS. — "If nature teach bees not only to gather honey out of *sweet* flowers, but out of *bitter*, shall not grace teach us to draw, even out of the bitterest condition, something to better our souls?" — *Spiritual Honey from Natural Hives.*

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4. SICKNESS FOR THE GLORY OF GOD. — "In the following illustration used by a ministerial acquaintance when suffering under the pressure of domestic bereavement and sorrow, one scarcely knows which to admire most — the tenderness and depth of the piety which the sentiment exhibits, or the delicacy and beauty of the illustration

which is employed: 'I feel that repeated afflictions come, not as lightnings on the scathed tree, blasting it yet more, but as the strokes of the sculptor on the marble block, forming it into the image of life and loveliness. Let but the Divine presence be felt, and no lot is hard. Let me but see His hand, and no event is unwelcome.'"—*J. J. Dowling, D D.*

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REFERENCE.—See under ix. 3.

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6. WHEN HE HEARD—HE ABODE STILL IN THE SAME PLACE.—In the charming little booklet, *Expectation Corner,* Adam Slowman was led into the Lord's treasure houses, and among many other wonders there revealed to him was the "Delayed Blessings Office," where God kept certain things prayed for until the wise time came to send them. "It takes a long time for some pensioners to learn that *delays are not denials.* . . . Ah, there are secrets of love and wisdom in the 'Delayed Blessings Department' which are little dreamt of. Men would pluck their mercies green when the Lord would have them ripe." *Therefore will the Lord* wait, *that He may be gracious unto you* (Isa. 30 : 18).

Delayed Blessings Office.

"God's clock never goes too fast or too slow, and is so constructed that, when the shadow on the dial shows that 'the time of the promise draws nigh,' it sounds, as an alarum, a warning to the messengers to be ready at once for the delivery of the stored blessings, which, the moment that 'the fulness of the time is come,' are sent forth from the gates. It's not always that the petitioners' doors are found open; for delayed blessings too often come as a surprise even to the Lord's constant remembrancers. When they are still found waiting, and expecting after long tarrying, they receive a '*Great is thy faith! be it unto thee even as thou wilt!*' which they are not likely to forget."—*Rev. W. Gannett.*

"God's plans, like lilies pure and white, unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

EXAMPLES.—Every life of faith is full of examples of the value of delayed blessings. Young men take short cuts into the ministry, or into business, and their whole life is injured, its influence diminishes, its success is marred and belittled. A young man enters college too

young, or half prepared, and he loses much of the value of its course. Any player of chess notices the picture of life presented by those who hasten too quickly to the checkmate, to find defeat.

Instance from the Life of Paul. — Paul's later life presents a very vivid and comfortable example of the value of delayed blessings. Paul was anxious to go to Rome, the centre of civilization, to preach the Gospel. Doubtless he had his plans, but instead of carrying them out, he was attacked by the Jews, and thrown into prison for two years. But this put him under the protection of the Roman power. It gave him a needed rest. It sent him to Rome at the expense of the Roman government, and protected him from interference by the Jews while in Rome. Even the delay by the shipwreck prepared the way for his better treatment at Rome.

The Hermit's Prayer for Olive Oil. — "The story is that a good old hermit said to himself, one day, 'I want oil to burn through the night; I will plant an olive-tree in front of my cave.' So he planted a young sapling, and watched it carefully. One day he was sure that it needed rain. He prayed God to send the rain. I dare say he prayed as though he must have it. A shower came. He prayed, then for sunshine; and suddenly the clouds parted, and the sun shone bright.

"Again he wanted frost, to make the tree strong. So he prayed, and soon the tree hung heavy with icicles. But the next time that the hermit looked at it, behold, it was dead!

"'Why is this?' he cried bitterly.

"He went in haste to a brother hermit.

"'How is it,' he cried, 'that your olive-tree lives? I planted one, and asked God to send upon it rain, and sunshine, and the frost. They all came, yet the tree died.'

"'Ah,' replied the old man, 'no wonder that your tree is dead! You ought to have asked God to send the rain, the sunshine, and the frost, if they were best. God made the tree, and He knows far better than you or I when it needs those things.'" — *S. S. Times.*

Love's Delays. — "Jesus delayed going sooner *because* he loved them. There is much that is mysterious in God's dealings with us; but a great comfort all through them comes from the assurance of God's love.

"Imagine the letters of a sentence to be so enormous in size that a man could only make out one of them at a time. In that case, he could not read, *i. e.*, collect the letters together and discover the sense of the combination. So it is with providence in the conduct of the world at

large during the lapse of centuries. It is only the *whole* that is intelligible." — From *Fenelon.*

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"God's help is always sure, His methods seldom guessed;
Delay will make our pleasure sure, surprise will give it zest;
His wisdom is sublime, His heart profoundly kind:
God never is before His time, and never is behind."

"A thing to be thankful for is that God so sifts our prayers that only the right ones are answered, If all the foolish ones were granted we would have unspeakable suffering."

"And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
Where we shall clearly know and understand,
I think that we will say, 'God knew the best,'"

THE EMPEROR MOTH. — *God's time is the best.* "I kept for nearly a year the flask-shaped cocoon of an emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask. through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place. The great disproportion between the means of egress and the size of the imprisoned insect makes one wonder how the exit is ever accomplished at all — and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through such a narrow opening is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emerging from the chrysalis than they are in other insects. I happened to witness the first efforts of my prisoned moth to escape from its long confinement. During a whole forenoon, from time to time, I watched it, patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. I thought I was wiser and more compassionate than its Maker, and I resolved to give it a helping hand. With the point of my scissors I snipped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth, dragging a huge swollen body and little shrivelled wings. In vain I watched to see that marvellous process of expansion in which these silently and swiftly develop before

7. Then after that saith he to *his* disciples, Let us go into Judea again.
8. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
10. But if a man walk in the night, he stumbleth, because there is no light in him.
11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

one's eyes; and as I traced the exquisite spots and markings of divers colors which were all there in miniature, I longed to see these assume their due proportions, and the creature appear in all its perfect beauty, as it is, in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings. The lesson I got that day has often stood me in good stead." — *Family Treasury.*

A Fly on the Cathedral Pillar. — "There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw in St. Paul's Cathedral a fly moving on one of the pillars. He says: 'It required some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole or the use of its distant parts, was inconspicuous. To that limited view, the small irregularities on the surface of the hewnstone seemed to be so many deformed rocks and precipices.' That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe." — *Dean Stanley.*

Reference. — See on 6:20.

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11. Our Friend Lazarus Sleepeth. — The Christian name for a burial ground is *cemetery*, "sleeping place."

"Sleep is a death; oh, make me try,
By sleeping, what it is to die!
And as gently lay my head
On my grave as now my bed.

Howe'er I rest, great God, let me
Awake again at last with Thee.
. . . . .
These are my drowsy days; in vain
I do now wake to sleep again;
O come that hour when I shall never
Sleep again, but wake forever."

— *Religio Medici.*

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THE CHRISTIAN'S DEATH, A SLEEP.—Jesus taught His disciples a lesson about death by comparing it to sleep. Because (1) in both, the person is unconscious of the worldly activities around him. (2) The soul continues to live, while the body is unconscious. (3) There is to be an awaking to new and fresh life. The very expression implies immortality.

"A man goes to bed willingly and cheerfully, because he believes he shall rise again the next morning, and be renewed in his strength. Confidence in the resurrection would make us go to the grave as cheerfully as we go to our beds."

"The blest are like the stars by day,
Withdrawn from mortal eye,
But not *extinct*; they hold their way
In glory through the sky." — *Montgomery.*

DEATH DOES NOT DESTROY THE CONTINUITY OF EXISTENCE. — "Christ brings us this further message: Life is not fragmentary. There is no break. You see the river flowing till it reaches the cleft in the mountain, but it goes on. You see your companion entering the dark cavern of the mountain-side. It is but a tunnel; presently he will emerge into a fairer, brighter land beyond. Life is like a song; and the singer goes from us, and the song grows dimmer and more indistinct, and fades away; but the singer has not stopped his singing, though our eyes cannot follow the singer into the unknown whither he has gone. Do you remember that beautiful statue in the Metropolitan Museum of Art — 'The First Death,' — Eve holding in her arms the form of her beloved first-born son, and looking down with pained and anxious questioning into the closed eyes? Oh, if there could but then have been some one to touch her on the shoulder and say, This is not death, but is only slumber; if there could but have been some voice that could have spoken in her ears, so that, suddenly rising out of this semblance of sleep, he could have looked up into the mother's eyes, how the joy and

exhilaration would have come back into her heart again! And when we take our best beloved and hold them to our arms, and look down into the eyes that are closed, and look down into the face that is marble, there is a hand that touches our shoulder, and there is a voice that speaks in our ears, 'She is not dead, but sleepeth.'"—*Lyman Abbott, D. D.*

LIBRARY. — Krummacher's *Parables*, "Death and Sleep," p. 54; "Lazarus," p. 70. Mrs. Browning's *Poems*, "So He Giveth His Beloved Sleep;" and "A Sleeping Child."

Classics. — "Homer personifies a dualism of 'Sleep and Death,' two twins of winged race, of matchless swiftness, but of silent pace." He pictures Aphrodite

> "Speeding to Lemnos o'er the rolling deep,
> To seek the cave of Death's half brother Sleep." — *Jacox.*

THE SLEEPING CHILD.—Mrs. Browning has a poem on a sleeping child, tired out with playing, and slumbering on the floor, a part of which runs thus:

> "And God knows, who sees us twain, child at childish leisure,
> I am near as tired of pain, as you seem of pleasure;
> Very soon, too, by His grace gently wrapped around me,
> Shall I show as calm a face, shall I sleep as soundly!
> Differing in this, that you clasp your playthings sleeping,
> While my hand shall drop the few given to my keeping.
> Differing in this that I sleeping shall be colder,
> And in waking presently, brighter to beholder.
> Say not Good Night, but in some brighter clime
> Bid me Good Morning."

LIBRARY. — John Bigelow's *Mystery of Sleep* (Harper), whose motto is "The night-time of the body is the day-time of the soul."

Longfellow's *Poems*, "Resignation," — "She is not dead, the child of our affection."

Jacox' *Secular Annotations*, vol. 1, "Sleep and Death."

THE WELL IN PAUL'S DUNGEON. — "A strange fact is noticeable, that in the hard floor of the lower dungeon of the prison pointed out as that of St. Paul in Rome, there is a beautiful fountain of clear crystal water, which doubtless was as fresh in Paul's day as it is now, — a symbol full of instruction. There never was a dungeon for God's servants which was without its well of consolation." — *Golden Rule.*

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12. Then said his disciples, Lord, if he sleep, he shall do well.
13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14. Then said Jesus unto them plainly, Lazarus is dead.
15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.
17. Then when Jesus came, he found that he had *lain* in the grave for four days already.
18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat *still* in the house.
21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
22. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.
23. Jesus saith unto her, Thy brother shall rise again.
24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26. And whosoever liveth and believeth in me shall never die. Believest thou this?
27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

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15. I Am Glad I Was Not There.

"It accords beautifully with divine propriety that we read of no one having died while the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, *vss.* 21, 32, attains loftier meaning; and the Lord's joy at His own absence is explained." — *Bengel.*

Darkness cannot exist in the presence of the light.

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21. If Thou Hadst Been Here My Brother Had Not Died.

"But oh, for the touch of a vanished hand,
And the sound of a voice that is still!" — *Tennyson.*

Library. — E. E. Hale's *Christmas in a Palace*, the story of "Hands Off."

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23. Thy Brother Shall Rise Again.

Lowell thus alludes to his fair young wife in his exquisite Palinode :

" If earth another grave must bear,
Yet heaven hath won a sweeter strain,
And something whispers my despair,
That from an Orient chamber there
Floats down, 'We meet again.'"

A Visiting Angel.— If some angel from a distant star should come to this world in the winter, and we should show him the seeds and roots and bulbs which were to bloom the next spring, it would be hard for him, with no experience, to believe that such beautiful flowers could come from such unsightly objects. Then we could take him to a greenhouse and show him specimens, facts, which prove what would come from seeds and bulbs. So the resurrection of Jesus was a specimen of the resurrection, an incontrovertible proof of what is possible to us all.

" The seed-corn in the furrow thrown
Is with the hope of harvest sown."
— *Translated from Karl Gerok.*

" But all lost things are in the angel's keeping, Love ;
No past is dead for us but only sleeping, Love ;
The years of heaven will all earth's little pain make good."
— *Helen Hunt.*

Compare Hamlet's Soliloquy in the Castle of Elsinore :

" To die ; to sleep ;—
To sleep ! perchance to dream ! ay there's the rub."

Analogical Argument for the Resurrection.— The analogical argument of Butler's Analogy, part 1, chap. 1, is thus beautifully amplified by Rev. Albert Barnes in his Introductory Essay :

" That the soul and body should be united again, and constitute a *single* being, is said to be without a parallel in fact in other things, to divest it of its inherent improbability. Now let us suppose for a moment that, endued with our present powers of thought, we had been united to bodies of far feebler frame and much more slender dimensions than we now inhabit. Suppose that our spirits had been doomed to inhabit the body of a crawling reptile, scarce an inch in length, prone on the earth, and doomed to draw out our little length to obtain locomotion from day to day, and scarce noticeable by the mighty beings

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard *that*, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

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31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

above us. Suppose in that lowly condition, as we contemplated the certainty of our speedy dissolution, we should look upon our kindred reptiles, the partners of our cares, and should see their strength gradually waste, their faculties grow dim, their bodies become chill in death. Suppose now it should be revealed to us, that those bodies should undergo a transformation; that at no great distance of time they should start up into new being; that in their narrow graves there should be seen the evidence of returning life; and that these same deformed, prone, and decaying frames, should be clothed with the beauty of gaudy colors, be instinct with life, leave the earth, soar at pleasure in a new element, take their rank in a new order of beings, be divested of all that was offensive and loathsome in their old abode in the eyes of other beings; and be completely dissociated from all the plans, habits, relations and feelings of their former lowly condition. We ask, whether against this supposition there would not lie all the objections which have ever been alleged against the doctrine of a resurrection and a future state? Yet the world has long been familiar with changes of this character. The changes which animal nature undergoes to produce the gay colors of the butterfly, have as much antecedent improbability as those pertaining to the predicted resurrection, and for aught that we can see, are improbabilities of precisely the same nature."— *Albert Barnes.*

27. I BELIEVE THAT THOU ART THE CHRIST. —"Handel died on Good Friday, April 14, 1759, and was buried in Westminster Abbey, and on his monument are written the words, *I know that my Redeemer liveth*, which he had set to most beautiful music, and had asked to have written upon his tomb."— *Tales from Westminster Abbey.*

31. TO WEEP THERE. — ἵνα κλαύσῃ, *to wail, to weep aloud*, according to the Jewish custom, in marked contrast with the word "wept" in

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

ver. 35, where Jesus wept silently. "When one dies, the women around gather quickly to the house of the dead, to comfort the bereaved. Much of the 'comforting' consists in simply weeping with them. Sometimes it happens that the nearer relatives (or one of them) have suffered such a shock that grief refuses to express itself in the usual way. In such cases the belief is that of the maidens in Tennyson's 'Princess:' 'She must weep, or she will die.' Then are brought women skilled in singing sad songs and extemporizing moving couplets in praise of the departed, thus, if possible, to open the fountains of tears. For many months the females of the household will go at times to the grave of father, brother, or husband, to weep there, and are joined by relatives and friends."—*Rev. William Ewing.*

Oriental Mourning.

32. LORD, IF THOU HADST BEEN HERE, MY BROTHER HAD NOT DIED.—There is no complaint, but only the wish that things might have been different.

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been!'

Ah, well! for us some sweet hope lies
Deeply buried from human eyes,

And in the hereafter angels may
Roll the stone from its grave away.'"—*Whittier.*

33. GROANED, **ἐνεβριμήσατο,** "from **βρίμη, Βριμώ,** *a name* of Persephone or Hecate, and signifying The Angered, always implies something of anger and indignation."

TROUBLED, **ἐτάραξεν ἑαυτὸν,** troubled Himself, like the waves of the sea in a storm.

35. JESUS WEPT (**ἐδάκρνσεν**). —"A different verb from that in ver. 31. From **δάκρυ,** *tear,* and meaning *to shed tears, to weep silently.*"—*Vincent.*

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BETHANY.
Resurrection of Lazarus.

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?

41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always; but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.

CONTRAST with the pagan ideal of deity. "Homer's gods weep and bellow when wounded, but are not touched with the feeling of human infirmity. Mr. Gladstone observes: 'No Homeric deity will ever be found to make a personal sacrifice on behalf of a human client.' So Diana, when appealed to by the wretched Hyppolytus for sympathy, replies, 'I see thy love, but must not shed a tear.' See Iliad xxi. 379, 364; 461–467; xxiv. 525."—*M. R. Vincent.*

THE HEART OF GOD. — This act expresses the heart of God. We cannot conceive how the Eternal and Unchangeable can express His sympathy with us except through His Son. "When, then, our Saviour weeps from sympathy at Mary's tears, let us not say that it is the love of a man overcome by natural feeling. It is the love of God, the bowels of compassion of the Almighty and Eternal, condescending to appear as we are capable of receiving it, in the form of human nature."—*J. H. Newman, Ser. x., 3d vol.*

"SYMPATHY IS COSTLY; aid of every sort is costly. But, as Dr. Johnson said, so are spite and ill-nature 'among the most expensive luxuries of life.' It costs us immensely to be rude, ill-mannered, or mean; it costs much to give way to unrighteous anger, to harbor spite and ill-nature. If we must spend so much of our life forces upon others, were it not better to spend it in kindness than in unkindness?"—*H. C. Trumbull.*

When the noted Father Taylor, of Boston, was at the point of death some one suggested to him that he would soon be with the angels. He spoke up quickly, "I don't want angels, I want folks."

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42. That They May Believe. — "There is a legend that the Empress Helena, the mother of Constantine the Great, reproached him for being converted to Christianity. He replied by inviting her to a test of the power of her religion and his. Crato and Zeno, the famous Greek philosophers, were the judges. Zambri, the magician of Helena, said, 'I know the name of the Omnipotent. Let them bring me the fiercest wild bull that can be found, and when I have uttered that name in his ear he will fall dead.' And it so came to pass. But Sylvester, on Constantine's side, said, 'The name he has pronounced cannot be that of God, but of Satan ; for Christ does not strike the living dead, but restores the dead to life. Let Zambri restore the dead creature to life.' But he could not. Then Sylvester made the sign of the cross, and the bull rose up alive, and no longer fierce, but tame and gentle. It is in saving men, in giving life to dead sinners, in curing from evils, that Christ proves His divine power." — *Foster's Cyclopedia*, 1:4938. **Legend of Helena.**

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44. He That Was Dead Came Forth. — The garments were bound about him somewhat loosely, so that "with the new life pulsating through his body, he was able, in obedience to the word of Jesus, to come forth slowly from the sepulchre, and to stand there in the vigor of health, though in the garments of death, before the wonder-stricken company." — *Professor Hovey.*

"Health's crimson light o'erspread his face,
His eye was fire, his step was grace ;
No trace of what it was before
The metamorphosed body wore." — *Bergner.*

The Story of Lazarus. —

"The face of Christ
Shone as He stood, and over Him there came
Command, as 'twere the living face of God,
And with a loud voice, He cried, 'Lazarus !
Come forth !' And instantly, bound hand and foot,
And borne by unseen angels from the cave,
He that was dead stood with them. At the word
Of Jesus, the fear-stricken Jews unloosed

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BETHANY.
Resurrection of Lazarus.

The bands from off the foldings of his shroud;
And Mary, with her dark veil thrown aside,
Ran to him swiftly, and cried, 'Lazarus!
My brother, Lazarus!' and tore away
The napkin she had bound about his head,
And touched the warm lips with her fearful hand,
And on his neck fell weeping. And while all
Lay on their faces prostrate, Lazarus
Took Mary by the hand, and they knelt down
And worshiped Him who loved them." — *N. P. Willis.*

Hearing of One's Own Funeral Sermon. — I know a minister who preached the funeral of two soldiers in the late war, supposing them to be dead; but they both returned alive. How glad they would have been to have the opportunity of knowing what was said of them.

Some time before his death the late Alvin G. Clark, the famous maker of the largest and most perfect telescope lenses, "saw an anouncement of his death in the newspapers, and at first was annoyed thereby. But, says the story, his wife received so many expressions of sympathy and such tributes to Mr. Clark's virtues, that on the whole, he was glad the mistake had been made. The rumor attracted much attention in scientific circles."

"Where wert thou, brother, those four days?'
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

"From every house the neighbors met,
The streets were fill'd with joyful sound.
A solemn gladness even crown'd
The purple brows of Olivet.

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something seal'd
The lips of that Evangelist." — *Tennyson, In Memoriam.*

Application. — To those who are dead in sin, Jesus calls, Come forth; but there is something for them to do,— to obey and come.

When they come into the new life, they are often bound with the grave-clothes of former habits, of prejudice, of ignorance of spiritual truths.

What the Raising of Lazarus Proves. — The raising of Lazarus proved that the soul has an existence independent of the body, and that death does not end all.

Plato (see Plato's *Phædo*) and the Greek philosophers debated over the famous question whether the relation of the soul to the body is that of *harmony to a harp*, the music ceasing forever when the harp is broken, or of a *rower to a boat*, the rower, surviving though the boat be destroyed. They decided in favor of the latter. The soul is not the product of the body, as harmony is of the harp, nor does it cease, as music, when the harp is destroyed, or as the flame when the candle is burned out. But the soul has an independent existence, as the rower's existence is independent of the boat, and controls the body as the rower controls the boat.

Through Lazarus' Glasses. — Robert Browning, in his poem "An Epistle," supposed to have been written by an Arab physician who was visiting Palestine while Lazarus was still alive, describes the way Lazarus looked at this life after he had returned from his four days' dwelling in heaven. Earthly cares and hopes were so small and dim in that light. "How many cares and worries would disappear if viewed through Lazarus' glasses!" "On the other hand, through these same wonderful glasses, how important and weighty is any seemingly slight occurrence if it plants the seed of vice or virtue in any human heart." "We ought to test each event of life through these glasses." "Does it affect merely my material circumstances, or has it an influence on my character, my spiritual self, or on my friend's character, my friend's soul?" See article in *Congregationalist* for Nov. 2, 1893, "Through Lazarus' Glasses."

Compare the effect upon Lazarus as represented in Browning's *Epistle*, in Professor Plumptre's poem, in Tennyson's *In Memoriam*, xxxi, and in the case of the well-known trance of the New Jersey minister, Dr. Tennent.

"An Epistle Containing the Strange Medical Experience of Karshish."

"The man's own firm conviction rests
That he was dead (in fact, they buried him) —
That he was dead and then restored to life
By a Nazarene physician of his tribe:
— 'Sayeth, the same bade 'Rise,' and he did rise.

"The man — it is one Lazarus, a Jew,
Sanguine, proportioned, fifty years of age,

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Resurrection of Lazarus.

The body's habit wholly laudable,
As much, indeed, beyond the common health
As he were made and put aside to show.
Think, could we penetrate by any drug,
And bathe the wearied soul and worried flesh,
And bring it clear and fair, by three days' sleep!
Whence has the man the balm that brightens all?
This grown man eyes the world now like a child.
"Look! if a beggar, in a fixed middle life,
Should find a treasure, . . .
So here — we call the treasure knowledge, say,
Increased beyond the fleshly faculty —
Heaven opened to a soul while yet on earth.

"Thus is the man as harmless as a lamb:
Only impatient, let him do his best,
At ignorance and carelessness and sin —
An indignation which is promptly curbed." — *Browning.*

LAZARUS. — Dr. Plumptre represents Lazarus as the rich young ruler who went to Jesus asking how he could obtain eternal life. Jesus had been to his house, and he had learned from Martha and Mary to respect and honor Jesus. "Jesus kissed his brow as Rabbis do to scholars whom they love," and bade him sell all his goods, and give to the poor, and take up his cross and follow Him. He was unwilling to do this. But soon after he was taken sick of a fever and died. Dr. Plumptre represents him as going down to Gehenna, where "all his life lay spread before him as an open scroll," and "memory's fountains pour their seething floods."

"The man who once has looked
Behind the veil which severs death from life,
He would not venture all the world to win
One single thought against the eternal law.
We know not now the power of every soul
To be its own tormentor."

Then came Jesus. "Lazarus, come forth!" From that time he began to bear the cross. It was he whose white robe those who arrested Jesus laid hold of, and which he left in their hands (Luke, 16:5).

"Thought and vigil, prayer and fast,
These filled the hours, and evermore I sought
To know how He who saved me, lived his life.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

"All now was gone,
My land, my gold, my robes; I kept back naught
But the few weeds I wore." — *E. H. Plumptre, D. D.*

How One Feels Who Has Experienced Death. — "In his *Life of Dante*, Boccaccio tells that when the great Florentine was walking in Verona, a woman pointed him out to her neighbor as the man who went to the infernal regions and returned whenever he pleased. In a hardly less literal way, rough old Carlyle described a contemporary essayist as having the face of a child, and yet when you looked upon it for a while you said to yourself, — as Carlyle phrased it, — 'This child has been in hell.' There are faces in which you instinctively recognize the shadow of some dark experience. . . . There are faces, now wearing the steadfast look of victorious peace, which yet bear traces of a past conflict with powers of evil." — *Sunday-School Times.*

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made:
Stronger by weakness, wiser men become,
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new."

Victor Hugo's "Les Chante du Crépuscule." —

"Soyez comme l'oiseau, pose pour un instant
Sur des rameaux trop freles,

Que sent ployer la branche et qui chant pourtant
Sachant qu'il a des ailes."

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JERUSALEM.
Caiaphas' Expedient.

First translation.

'Be like the bird that, on frail branches swinging,
A moment sits and sings ;
He feels them tremble, but he keeps on singing,
Knowing that he hath wings."

Second translation.

"'Let us be like a bird, one instant lighted
Upon a twig that swings ;
He feels it yield, but sings on unaffrighted,
Knowing he has his wings."

LIBRARY. — C. M. Sheldon's story, *Robert Hardy's Seven Days* (Cong. Pub. Soc.), gives the experience of one who knew he had but seven days to live.

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50. EXPEDIENT THAT ONE MAN SHOULD DIE FOR THE PEOPLE. — "And let thy counsel, Caiaphas, appear successful for the time: will it prove so in the end? Has ever true good come from unrighteousness? God, it is true, may and does bring good out of evil, —

'From seeming evil still educing good,
And better thence again.' — *Thomson.*

But will it be for good to those who do the unrighteous deed, carry out the unrighteous plan? Never!"

DANTE PLACES CAIAPHAS and his father-in-law, Annas, far down in Hell, in the Bolgia of the Hypocrites :

"To mine eyes there rushed
One crucified with three stakes on the ground.
When me He saw, He writhed Himself all over,
Blowing into his beard with suspirations ;
And the friar Catalan, who noticed this,
Said to me : 'This transfixed one whom thou seest,
Counseled the Pharisees that it was meet
To put one man to torture for the people.
Crosswise and naked is he on the path,
As thou perceivest ; and he needs must feel,

53. Then from that day forth they took counsel together for to put him to death.
54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
55. ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Whoever passes, first how much he weighs;
And in like mode his father-in-law is punished
Within this moat, and the others of the council,
Which for the Jews was a malignant seed."

—*Inferno*, xxiii. 110–122.

REFERENCE. — See illustration under 10:18, on the self-devotion of the atonement.

53. TOOK COUNSEL TO PUT HIM TO DEATH. — Dr. John Hall, in one of his sermons, compared the attacks of infidelity upon Christianity to a serpent gnawing at a file. As he kept on gnawing, he was greatly encouraged by the sight of the growing pile of chips, till, feeling pain and seeing blood, he found that he had been wearing his own teeth away against the file, but the file was unharmed. These Pharisees thought they were destroying Jesus, while in reality they were destroying themselves and their nation.

CHAPTER XII.

THE BETHANY CHAPTER.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

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SIX DAYS BEFORE THE CRUCIFIXION.
BETHANY.
The Anointing by Mary in Simon's House.

A man, says Emerson, is like a bit of Labrador spar, which has no lustre as you turn it, till you come to a certain angle; then it shows deep and beautiful colors.

It is something the same with this chapter. At certain angles, from certain points of view, the truth shines more brilliantly than from others. Here we see Jesus in the family, and see the value he places upon affection and upon its expression.

PICTURES. — *At the Home of Mary and Martha*, by Hofmann and Siemiradski; *The Supper at Bethany*, by Martin de Vos.

LIBRARY. — Mrs. Jamieson's *Sacred and Legendary Art.* In Longfellow's *Divine Tragedy* is a picture of Martha and Mary. Jacox's *Side Lights*, "Martha and Mary." *Sermons* by Talmage, Series 3, "The Best We Have," and "Wasted Aroma." J. R. Miller's booklet, *Mary of Bethany*

NOTE the part each one of the Bethany family took in this feast. LAZARUS was a guest, and strangers from the country of Judea and Galilee, who had come to the Passover, were desirous of seeing one who had so marvellous experience, especially in the presence of the teacher of whose wondrous works they had heard.

MARTHA, true to her character, attends to the household cares, and to the outward comfort of Jesus. She shows her reverence and love in this way.

MARY expresses her love by the lavish use of the precious nard. She, too, is at the old business again, only with deeper love and sympathy than before. This is a lovely picture of Mary. She is again at the feet of Jesus.

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed." — *Tennyson.*

THEY MADE HIM A SUPPER. — Note that Christ ate together with His friends in full view of his cross. Eating together may transfigure the physical by the spiritual, and the meal-times of the family be times of special blessing.

AND MARTHA SERVED. —

"Be Martha still in deed and good endeavor,
In faith like Mary, at his feet forever." — *Coleridge.*

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3. A POUND OF OINTMENT OF SPIKENARD, VERY COSTLY. — This woman's giving up her alabaster box of precious nard reminds us of the burning of the magical books at Ephesus when the sorcerers turned away from their arts and came to Christ for pardon." — *C. S. Robinson.*

THE SPIRIT OF SACRIFICE. — "This is the spirit which offers precious things, simply because they are precious, not as being necessary to the building, but as an offering and sacrifice of what is to ourselves desirable . . . This is a good and just feeling, and as well pleasing to God and honorable to men, as it is beyond all dispute necessary to the production of any great work in the kind with which we are at present concerned. In the Levitical sacrifice, costliness was generally a condition of the acceptableness of the sacrifice. That costliness must be an acceptable condition in all human offerings at all times, — an external sign of their love and obedience, and surrender of themselves and theirs to His will. It is not the church we want, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving." — *John Ruskin.*

LIBRARY. — "Ruskin's *Seven Lamps of Architecture*, "The Lamp of Sacrifice;" Trench's *Westminster Sermons*, "The Prodigalities of Love." — *Prof. Eli's Social Law of Service.* The Gifts of Love.

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GIVING WHAT IS COSTLY. — A missionary, in a report of his field of labors, says, "I can imagine some one saying, as he reads his report, 'Well, I can give five dollars to the cause ; I can give this amount *and not feel it.*' Suppose, my Christian brother, you should give $20 *and feel it.*"

HOW TO GIVE. — "A gentleman, well known for his large benefactions, was asked what part of his income he was in the habit of contributing to the Lord's treasury. 'I do not know,' said he ; 'I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting.'"— *Congregationalist.*

THE HOUSE WAS FILLED WITH THE ODOR, as indeed the church and the world have been filled with the odor of this loving deed.

"No shattered box of ointment
We ever need regret,
For out of disappointment
Flow sweetest odors yet.

"The discord that involveth
Some startling change of key,
The Master's hand resolveth
In richest harmony."

THE FRAGRANCE OF GOOD DEEDS. — "When I was in Paris, I used to rise early and sit at my open window. I always knew when the stores beneath me were open ; for one was a flower store, and from its numberless roses, and heaps of mignonette, arose such sweet, sweet fragrance, that it proclaimed what was done. It seems to me that Christians should be as a flower store, and that the odor of sanctity should betray them wherever they are. Not that they should go about obtruding themselves and their actions on others, with the cant of usefulness, but that they should live the purity and joy of religion, so that men might see the desirableness of it, both for the sake of nobleness, and for the enjoyment both of this world and that which is to come."— *H. W. Beecher.*

The Deeds and the Heart.—

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

"Behold us, the rich and the poor,
Dear Lord in Thy service drawn near:
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!"

Even a little love in our life is the sunshine that quickens and warms and brightens the whole.

The Chorus of Odors. — We are told in the *Britannica* that the late Dr. Septimus Piesse "endeavored to show that a certain scale or gamut existed among odors as among sounds, taking the sharp smells to correspond with high notes, and the heavy smells with low." "He asserted that to properly constitute a bouquet, the odors to be taken should correspond in the gamut like the notes of a musical chord, — one false note among the odors, as in music, destroying the harmony." So the combinations of perfumery are "sometimes made upon a quasi-scientific basis, namely, the odophone or gamut of odors of the late Dr. Septimus Piesse." I had a friend, a professor, who said that we might yet have concerts of odors as we do now of music.

Odors From Mary's Box of Nard. — Note some of the fragrances that arise from Mary's box of nard:

1. "The sweetest perfume that the home circle ever knows rises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, rare pictures, or luxurious viands. Many a home having

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all these is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers. Lucy Larcom, the poetess, once wrote, 'I think I should be homesick in a mansion filled with angels, if my own precious friends whom I love were not within call.' It is a glorious thing to live such a life that precious fragrance shall rise from it and be exhaled unconsciously." — *Louis Albert Banks, in The Christ Dream.*

2. "The first condition of all really great moral excellence is a spirit of genuine self-sacrifice and self-renunciation." — *Lecky's History of European Morals*, 2 : 155.

"May I reach
That purest heaven ; be to other souls
The cup of strength in some great agony.
So shall I join the choir invisible
Whose music is the gladness of the world."

— *George Eliot.*

3. It is not the largeness or the smallness of the gifts, but the cost to us, the self-sacrifice in giving, made freely and gladly, that measures love.

4. There is great value in these expressions to those that receive them. Sympathy with the poor expressed by gifts is worth many times the same gifts without the sympathy. There is great hunger in the world for expressions of affection ; and the world would be vastly happier if the affection really existing between parents and children, husbands and wives, pastors and people, teachers and taught, were more often and more fully expressed.

5. Love is increased by expressing it. Scarcely anything can awake into conscious activity our love for Jesus so much as making sacrifices for Him.

6. Each must give in his own way, and what he himself has. Martha gave service, and it was accepted and recorded. Mary gave the alabaster box of perfume. Each did what she could.

7. Often the continuous giving of many littles is more costly and more acceptable than one great gift.

LIBRARY.— "Little Dorrit turned at the door to say, 'God bless you!' She said it very softly, but perhaps she may have been as audible above — who knows? — as a whole cathedral choir."— *Little Dorrit*, chap. 14.

LIBRARY.— Mrs. Browning's *Poems*, "Confessions," next to the last verse.

4. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

4. Judas, which Also Betrayed Him. — Prof. Henry Drummond, in his *Tropical Africa*, has a chapter on "The White Ant," which lives on wood, and unseen eats out the heart of the tree as soon as it ceases to live. "You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the door-post totters, and lintel and rafter come down together with a crash. You look at a section of the wrecked timbers, and discover that the whole inside has been eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger." Such is a picture of the kingdom of Ahab when Elijah appeared to save the nation. Its heart was eaten out by idolatry and immorality.

White Ants and Their Work.

Library. — Compare the legend of Solomon's staff. The king stood between the pillars of the temple, dead, but appearing alive, till a mouse gnawed through his ebony staff, when he fell. — *Koran*, xxxiv. 10. In Owen Meredith's (Earl of Lytton) *Poems*, this story is told in verse. A part is given by Farrar in *Expositor's Bible*, 1 Kings, p. 263.

Reporting Faults. — Note that the apostles do not hesitate to record even those actions which are discreditable to themselves. They hide nothing. And this is one mark of the divine authorship of the Gospels. Men would naturally have concealed the faults of their saints and heroes "for the good of the cause," as the artist painted Alexander the Great's portrait with a finger over the scar on his face. These records are a comfort, also; for what Christian could find hope for himself, or for his age, if all the early saints had been perfect?

Alexander's Scar.

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6. The Bag (**γλωσσόκομον**). "Only here and xiii. 29. Originally a box for keeping the mouth-pieces of wind instruments. From **γλῶσσα,** *tongue*, and **κομέω,** *to tend.* The word was also used for a *coffin.* Josephus applies it to the coffer in which the golden mice and emerods were preserved (1 Sam. vi. 11.")—*Prof. M. R. Vincent.*

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Sat. Eve., April 1.
SIX DAYS BEFORE THE CRUCIFIXION.
BETHANY.
The Anointing by Mary in Simon's House.

THE BOX OF MONEY AND THE BOX OF PERFUMES. — "Mark the striking contrast between the money box of Judas and the alabaster box of Mary, his thirty pieces of silver and her three hundred denarii, his love of money and her liberality, his hypocritical profession of concern for the poor and her noble deed for the Lord, his wretched end and her noble memory forever." — *P. Schaff, D. D.*

"A few days ago a well-known teacher of singing presented herself to a physician, and, in an irritated tone of voice, said: 'Doctor, I wish you would tell me what ails me. I hear fifty voices every time any one speaks to me.' The doctor looked at her a moment and then replied, 'Madame, you probably hear two.'" The doctor tested her ears with a tuning fork, and found that the same pitch sounded a minor third lower in one ear than in the other. To use a homely but significant misapplication of terms, her ears were "out of focus." Thus men hear and see the same thing as if it were a different thing. The act of Mary, which was music to her and to Jesus, was a jangling discord to Judas.

Ears Out of Focus.

EXAMPLES. — There is great danger of judging things from a wrong standard. Money values, utility for the necessities of existence, are not the only standards of value. "Actions which have no immediate results are pronounced by such persons to be mere sentiment and waste, while in fact they redeem human nature and make life seem worth living. The charge of the Light Brigade at Balaklava served none of the immediate purposes of the battle, and was indeed a blunder and waste from that point of view; yet are not our annals enriched by it as they have been by few victories? There are thousands of persons in our own society who think it essential to teach their children arithmetic, but pernicious to instil into their minds a love of poetry or art. They judge of education by the test, Will it pay? can this attainment be turned into money? The other question, Will it enrich the nature of the child and of the man? is not asked." — *Prof. Dods.* I believe that sometimes we misunderstand the needs of the poor, who often hunger more for something to satisfy their tastes and mental or spiritual longings than for food.

VALUING THE SUN. — "They who would think the sun a useful creature if he would come down from the sky and light their fires, will

gravely reprehend such wasteful extravagance " as bringing more than enough, as did the Israelites for the tabernacle, and as the sun is doing all the time. So Carlyle, in his estimate of the " uses of Dante," declines to say much about " uses." " We will not estimate the sun by the quantity of gaslight it saves us." — *Jacox.*

The Lion's Feast and the Swine. — " When Dr. Justus Jonas told Dr. Martin Luther of a certain potent landholder who said to Duke John Frederic, when commending to him the Gospel of Christ, ' Sir, the Gospel pays no interest.' ' Have you no grains,' was Luther's interrogative comment, citing the words of the swine at the lion's feast, when invited to feast on recondite dainties. Even so, said Dr. Martin, there are inveterate worldlings who, when invited to the spiritual feast of fat things well refined, ' turn up their snouts and ask for guilders.' " — *Jacox.*

Body Needs and Soul Needs. — " There are mortals who think that the supply of animal necessities is all that any man (but themselves, perhaps) can need. What more can he want ? they exclaim, if the man be well-fed, and well-dressed, and well-lodged. Why, if he had been a horse or a pig, is the answer, he would have wanted nothing more; but the possession of a rational soul brings with it pressing wants not to be supplied by material things, and not felt by pigs or horses."— *Jacox.*

Library. — Jacox's " Secular Annotations," vol. I., pp. 309–313. " A Purse-bearer's Protest Against Purposeless Waste," adds other illustrations to those quoted from that essay.

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7. Against the Day of My Burying Hath She Kept This. — " Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them ; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life with-

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

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out the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way." — *Anon. On a slip circulated by Lewis Merriam, of Greenfield, Mass.*

ANTE MORTEM. —

"How much would I care for it, could I know
That when I am under the grass or snow,
. . . . . .

How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help nor harm me more?

. . . . . Had I but heard
One breath of applause, one cheering word —
One cry of '*Courage!*' amid the strife,
So weighted for me with death or life —
How would it have nerved my soul to strain
Thro' the whirl of the coming surge again.

What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
. . . . . .

What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
No! No! if you have but a word of cheer,
Speak it while I am alive to hear."

— *Margaret J. Preston.*

GEORGE COMBE'S EXPERIENCE. — "In reading the life of George Combe, the father of English phrenology, we were much struck with the following paragraph which occurs in a fragment of autobiography all too short: 'With a nature highly affectionate I never received a caress, with an ardent desire to be approved of, and to be distinguished for being good and clever, I never received an encomium, nor knew what it is to be praised for any action, exertion, or sacrifice, however great; and humble as was the figure I made at school, I did my best,

8. For the poor always ye have with you; but me ye have not always.

and often dragged my weary bones there, when with a feebler sense of duty I should have gone to bed.' It is unspeakably sad for a man to carry about with him a bitter memory like that of George Combe's, and though his may be an exceptionally bitter one, many thousands could speak, if they would, in a similar strain." — *London Sunday School Teacher.*

"How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box
Of ointment' at the very last!

Oh, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!"

— *British Weekly.*

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8. The Poor Always Ye Have With You. — "Had Mary sold the ointment and distributed the money among the poor, some would no doubt have been directly benefited at the time; but thousands upon thousands, in all succeeding ages, would have lost immeasurably more than the objects of her charity would have gained. A good work wrought for Christ does not die away in the doing of it. It lives on in its influence on other minds, and in every good thought and feeling and desire which, directly or indirectly, it may be the means of exciting. It lives on from generation to generation, with unspent energy and with immortal life; and the doer of it lives *in* it, acting still, and like Abel, 'being dead, yet speaketh.' And thus Mary is pouring out her ointment still, in constant, endless stream, and the perfume, which at the first only filled the room at Bethany, is now filling the world; and even as it flows on, it wins for her the Master's blessing." — *R. R. Meredith.*

Doing for Christ is Doing for the Poor. — "The more they did for their Master, the more they would do for the poor, for the poor are left in His stead, and through them would be expressed the increased love of the Master. It is the want of *love*, not of money, that allows any poor to suffer; so that all gifts to Christ which increase our love will increase the gifts to the poor.

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. ¶ But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

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"The effort to spend most where least is needed suggests to us as to these guests at Bethany, gaunt, pinched, sickly faces, bare rooms, cold grates, feeble, dull-eyed children — in a word, starving families, who might be kept for weeks together on what is here spent in a few minutes; and the question is inevitable, Is this right? The poor of Bethany would probably appeal to Mary much more hopefully than to Judas, and they would appeal all the more successfully, because her heart had been allowed to utter itself thus to Jesus." — *Dods.*

EXAMPLES. — Some people have often computed the cost of great religious meetings, as of the A. B. C. F. M., or the Christian Endeavor conventions, as if the expense actually lessened by so much the gifts to the heathen or to the poor, instead of inspiring far larger gifts. The curious thing is that they never count up wordly expenses, the cost of stores or railroads and luxuries, and make the same comparison.

GOD'S HOUSE AND THE POOR. — The question is not between God's poor and His house; it is not between God's house and His gospel: it is between God's house and ours. Have we no tessellated colors on our floors? no frescoed fancies on our roofs? no gilded furniture in our chambers? Have even the tithe of these been offered? I say this emphatically, that a tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and incumbrances, would, if collectively offered and wisely employed, build a marble church for every town in England, such as would be a joy and a blessing, even to pass near it in our daily walks." — *Ruskin.*

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10. THE CHIEF PRIESTS CONSULTED. — A chemist can make a lump of ice in the midst of the very hottest fire, and "the ice is no half-melted hailstone, but a lump of intense coldness, as if the concentration of a whole Russian winter." Still more wonderful is the coldness of the heart in the midst of the glowing love of God.

Ice in the Glowing Crucible.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14. And Jesus, when he had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

BURNING BOOKS TO STOP THEIR INFLUENCE. — "The first printed work by an Englishman to be publicly burned as incendiary, was the Gospel. Twice Tyndale's New Testament was burned before old St. Paul's in London." "But in pausing to reflect that the book which met with this fiery fate, and whose author ultimately met with the same, is now sold in England by the million (for our Received Version is substantially Tyndale's), one can only stand aghast at the irony of the fearful contrast which so widely separated the laborer and his triumph. But perhaps we can scarcely wonder that our ancestors, after centuries of mental blindness, should have tried to burn the light they were unable to bear, causing it thereby to shine the brighter." — *Farrar, in Books Condemned to be Burned.*

This was a repetition, fourteen centuries later, of the efforts of the chief priests to destroy Him who would have saved them and their nation — efforts which only made the life of Jesus shine brighter among men.

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11. PUT TO DEATH — BELIEVED. — "The image of winnowing wheat from the chaff, the fan in his hand, gathering the wheat into his garner, and burning the chaff, seems to underlie the whole story of the developing kingdom of heaven, as St. Matthew tells it." — *Prof. R. G. Moulton.*

Compare Milton's Ithuriel's spear (xviii: 37), the two poles of a magnet, attracting and repelling. The sunlight and rain, decomposing the dead vegetation, but making the living to grow.

SPREAD (KEPT SPREADING) THEIR GARMENTS, OUTER GARMENTS. — "They took off their own outer robes, somewhat on the principle that actuated the heart of young Sir Walter Raleigh, when, on Queen Elizabeth coming to a miry part of the road, and hesitating for an instant how to step across, he 'took off his new plush mantle, and spread it on the ground. Her majesty trod gently over the fair foot-cloth.' " — *Morison.*

Sir Walter Raleigh.

17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

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LAST WEEK.
JERUSALEM.
Greeks Seek Jesus.

20. ¶ And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. ¶ And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Beyond the Waving Palm Branches He Saw the Cross. — In Tintoretto's painting of the crucifixion, in Venice, there may be seen in the background an ass feeding on withered palm leaves — one of the deepest conceptions in all art of the worthlessness of human honor. — *J. L. Hurlburt, D.D.*

Picture. — *The Triumphal Entry,* Doré, Plockhörst, Bida.

Library. — See Wendell Phillips' *Speeches,* vol. 1, p. 244.

The Invisible Procession. — If Christ had opened the eyes of those looking upon this scene as the eyes of Elisha's servant were opened, so that they might see the invisible, no pen could picture the real triumphal procession. They would have seen the vast multitude of those whom He had healed and comforted and saved from sin, — Lazarus and Bartimeus, the ten lepers, the widow of Nain's son, the ruler's daughter, Peter's mother-in-law, a host of those whom He had raised from the dead, those from whom He had cast out devils, the blind He had made to see, and the lame that now walked, the lepers He had cleansed, those who had been delivered from the bondage of their sins and brought into the light of the gospel. There would join them the angels who sang at His birth, Moses and Elijah, who appeared on the Mount of Transfiguration, and the twelve legions of angels He once said were ready at His call. Heaven would swiftly have emptied itself, and all its choirs would

The Choir Invisible.

joyfully have come down to do Him honor, and sing their songs of joy over many sinners brought to repentance.

The triumphs of Cæsar and Pompey were but child's play to this. Not all of earth's monarchs together could have summoned such a procession. Imagination fails to paint the picture of Christ's real triumphal procession.

LIBRARY. — See several illustrations in *Suggestive Illustrations on Matthew*, p. 349–354.

20, 21. CERTAIN GREEKS — WE WOULD SEE JESUS. — At the close, as at the beginning of His life, there came men from far away nations to see Jesus ; then the wise men from the East, now the wise and cultured Greeks.

The sunrise upon the mountain peaks, a proof that soon the daylight will flood the whole earth.

SEEING JESUS. — The desire to see Jesus as He is. The more clearly and truly we see Him, the greater Saviour He is to us. *What hinders us from seeing Him?* Prejudice ; ignorance ; neglect ; the love of sin ; some single sin, as

> "A finger's breadth at hand will mar,
> A world of light in heaven afar,
> A mote eclipse a glorious star."

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24. EXCEPT A CORN OF WHEAT. . . DIE. — "An old Persian fable reads thus : God created the earth a vast, level, barren plain, with not a green thing on it to be seen — not a flower, not a bush, not a tree on it. He came forth to view His new creation, and determined to adorn it with beauty ; and He sent His angel to sow broadcast over the world the choicest seeds. In one place they dropped the magnolia ; in another the orange ; all over the world they scattered the seed that should spring up in beauty. Satan, on his dark, black wing, followed, and saw the unburied seed lying all over the earth, and he said : 'This is the work of the Almighty, and I will destroy it.' So he went to work, and every seed that could be found he buried out of sight in the soil, and, as if to make his work complete, he summoned the rains of heaven, and they fell upon the earth and saturated it that the seed might rot away. Then, with his arms folded, and a malignant smile of satisfied pride, he looked to see the chagrin of the Almighty when He should behold His work destroyed. But as he gazed the seed germinated ; it broke through the shock, shot through the ground, and came up in forms of beauty everywhere ; and the apparent ruin had become an Eden of loveliness, of beauty."— *Dr. Eddy.*

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25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29. The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

25. He That Loveth His Life Shall Lose It. — "What is symbol for the great Master is also symbol for his followers. Their lives may not be like the garnered seed, safe and plump and isolated in the granary. Their lives also are to be like the buried and the dying seed, passing, through self-forgetting sacrifice, to harvests of gracious result and amplitude.

"Such is the symbol for the true life — the buried, dying, and so harvest-issuing, wheat-kernel.

"Do you know Tennyson's 'Palace of Art?' I think it most wonderfully sings the sad, sure loss of the soul which will not make the symbol for life the buried and the dying seed; which will consecrate itself to selfishness:

> "I built my soul a lordly pleasure-house,
> Wherein at ease for aye to dwell;
> I said, 'O soul, make merry and carouse,
> Dear soul, for all is well.'
>
> "To which my soul made answer readily:
> 'Trust me, in bliss I shall abide
> In this great mansion that is built for me,
> So royal, rich, and wide.'

"And then the poem goes on to describe the place — how rich it was; how filled with all rare and precious pictures, jewelry, libraries, it was; how entrancing the landscapes opening from its windows were.

"So selfish and isolated in such a palace, the soul dwelt, thinking only of herself.

> "Communing with herself: 'All these are mine,
> And let the world have peace or war,
> 'Tis one to me.'

"Then the sad, strong music goes on to tell the inevitable issue. I can quote but snatches of it.

"And so she throve and prospered — so three years
She prospered ; on the fourth she fell,
Like Herod, when the shout was in his ears,
Struck through with pangs of hell.

"And death and life she hated equally,
And nothing saw for her despair
But dreadful time, dreadful eternity,
No comfort anywhere.'" — *Wayland Hoyt, D. D.*

Curse of Self-Seeking. — "The world hates egotists. The abnegation of self is the first step in the path of Christian discipline. No great moral reform ever had its inception in the mind that labored for a love of glory. The unhappy man who spent his last days in lonely exile at St. Helena would have met a different fate had he not sought to make the world a pedestal for his feet. Self-worship was the cause of most of his misery. Indeed, no man can be happy who loves himself better than his neighbor, and who is the god of his own idolatry, whatever the state of his fortune or his position in life. Alexander, after conquering the world, was a prey to melancholy. He envied Diogenes in his tub." — Condensed from *Harold Van Santvoord*, in *S. S. Times*.

Life Eternal. —

"The cross for only a day,
The crown for ever and aye —
The one for a night that would soon be gone
The one for eternity's glorious morn."

The Gaining of Life by losing it has a continual and wise application in our lives. We gain the most physical pleasure from our appetites, as in eating and drinking, by subordinating them to the higher law of right and duty. We gain the most from recreation by making it subordinate to our daily work or study. By losing we save.

Library. — *Poems* by Olive Schreiner "The Dream of Wild Bees," in which one comes to the mother and offers her child health, and another wealth, and another fame, and another love, and another talent, and

she rejects them all, until at last one comes with none of these seeming realities, but with the capacity for great "vision," and his mother bids him touch the child, and he leans forward and lays his hand upon it and says, "This shall be thy reward, that the ideal shall be real to thee."

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26. WHERE I AM, THERE MY SERVANT ALSO. — Rowland Hill in the later years of his life used to repeat often

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why;
But this I can find,
We two are so joined
He'll not be in glory and leave me behind."

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32. WILL DRAW ALL MEN UNTO ME. — "Some years ago, at Willett's Point, New York, Captain King, of the United States Army, made an interesting experiment. He took an old gun sixteen feet long, wound it with ten miles of copper wire, and then connected it with an electrical battery. The result was astounding. The old gun, used to repulsion, the synonym of destruction, only useful when opposed to great forces, had changed its character completely. It now exhibited wonderful attractive power. The cannon-ball that once whistled *from* its mouth, now, by an irresistible force, leaped *toward* it. The iron and steel which it used to repel were now enticed. In short, Captain King found that the disused gun was the most powerful magnet in the world.

"It soon became one of the sights to see cannon-balls, which no man could lift, rise from the ground to the muzzle of the magnet, and it did not take long to find out that this wonderful magnet had a lifting power of twenty-two tons.

"One of the most interesting experiments was to place a soldier about a foot from the muzzle of the gun, and then turn on the current. Great iron spikes would jump from the ground and attach themselves to the silent soldier, who bristled with them all over like a metallic porcupine. Even great cannon-balls would leap up and bang upon him. There he would stand, holding up a much greater weight than he could ever possibly lift, and all with no conscious expenditure of strength. This, which was the natural, seemed the wonderful part of the scene, and always impressed the visitor.

A Wonderful Magnet.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. This he said, signifying what death he should die.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

"For the power was not in the man, but in the magnet behind him. It was simply working *through* him, and would always do so as long as he stood within the radius of its activity. When he moved away from the magnet, the iron would fall from his body, because there was no power in him to sustain it.

"There is a beautiful analogy between this magnet and the Great Teacher who said, 'I, if I be lifted up from the earth, will draw all men unto me,' and who is to-day to mankind the supreme magnetic centre and fountain of moral and spiritual force. They who follow His teachings are made strong to bear burdens they never could bear alone."— *Youth's Companion.*

A magnet attracts all particles of iron. Every particle is not brought to it, but every particle is attracted.

LIBRARY. — D. W. Whittle's *Gospel Pictures*, "The Magnet Sermon." Louis Albert Banks, *Christ and His Friends*, p. 324, "The Divine Prophet."

TAKE A MAGNET. — "Some time ago, in one of the largest hardware houses in New York, a little errand boy was sent to the top shelf for an odd size in nails. He was newly hired and very nervous. In his eagerness to obey promptly, the package was dropped, and its contents scattered. Poor little man! 'Twas bad enough without the clerk's unkind 'Now you'll have the job of picking them up!' — and a job he found it — but to make his mortification complete, one of the members of the firm came upon him thus employed. The tall figure paused for an instant beside the little stooping one. He did not fail to see the flushed face and quivering lip, nor how often the tiny wire nails eluded the trembling fingers. With a cheery, 'Take a magnet, Tommy; pick 'em

37. ¶ But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw his glory, and spake of him.

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JERUSALEM.
Isaiah's Prophecy Fulfilled.

all up in a minute,' and a kind pat on the little head, the busy merchant passed on.

"But those words were destined to do more than give momentary help in a little trouble. They implanted a new principle of success in his life."—*Magdalene Waugner, in The Primary Sabbath-School Teacher.*

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34. Christ Abideth Forever; And How Sayest Thou, The Son of Man Must Be Lifted Up.—Illustrations of the difficulty the people had in reconciling their idea of a kingly and perpetual Messiah with the death of the Messiah on the cross. When we see only parts of things they may seem irreconcilable, while the reconciliation is perfectly clear to a wider vision.

(1) A mountain path is often obscured, winds around in the opposite direction, seems to end in the hillside, but a wider view makes all plain. (2) I used to wonder in my childhood at two bands in my father's factory, one going up and the other down through the room. To one who could see only so much, it would seem impossible that the two bands, going in opposite directions, could be one and the same band. But any one who would go into the room above and below, where the band passed over drums or pulleys, would see in a moment how the seeming contradiction was not only no contradiction, but that one band was the necessary complement of the other. (3) The fly on a Cathedral pillar finds many difficulties and inconsistencies which are perfectly clear and reasonable to a man seeing the whole building. See on xi: 6.

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40. He Hath Blinded Their Eyes.—Bunyan, in his *Capture of Mansoul*, represents the five senses as five gates to the citadel, all of them barred against Emmanuel, their rightful king.

"Dr. Arnold complains of Silanus, the Greek historian, who, living with Hannibal daily, might have told us so much, that he 'saw and heard

without heeding.' Where were his eyes? They might have been of glass, glassy for all they seem to have taken in; or such a pair, say, as that described in the Odyssey, —

> 'Of horn the stiff relentless balls appear,
> Or globes of iron fixed in either sphere'" — *Jacox.*

"The wise man's eyes are in his head, but the fool walketh in darkness." — Eccl. 2: 14.

Eyes and No Eyes. — "Plato divided mankind into those who have eyes, and those who have none; and said that while explorers of the former class see what comes before them in the course of their travels, because they bring eyes to see it, travelers of the second class return home no wiser than they went. The most powerful telescope, as one of his expositors remarks, is useless if the focus is not rightly adjusted to the eye. Equally so if there is no real seeing power in the eye."

"The familiar narrative of 'Eyes and No Eyes' might easily have its pendent and parallel, point by point and paragraph by paragraph, in one to be called 'Ears and No Ears.'" — *Jacox.*

> "Forth from his dark and lonely hiding place,
> (Portentous sight!) the owlet Atheism,
> Sailing on obscene wings athwart the moon,
> Drops his blue-fringed lids and holds them close,
> And hooting at the glorious sun in heaven,
> Cries out, 'Where is it.'" — *Coleridge.*

Color Blind. — Most people are more or less morally color blind. One of the Yale professors showed me the other day a United States flag made by a color-blind man who selected from silk stripes and stars of different colors what he thought to be red, white, and blue, and there was no pure red, white, or blue in it.

Library. — Prof. Scripture's "Thinking, Feeling, Doing," has several illustrations.

References. — See under ix: 40. Also *Suggestive Illustrations on Matthew*, xiii: 9, pp. 245–248.

How Eyes are Blinded. — "You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your

breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences, as the numberless petty faults which we are all the while committing." — *H. W. Beecher.*

A. D. 30.
Sund., April 2.
LAST WEEK.
JERUSALEM.
Isaiah's Prophecy Fulfilled.

THEY DID NOT SEE WHAT WAS BEFORE THEIR EYES. —

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through,
"We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be?"

"The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air."

POISONED EYES. — "There is a story of a painter who had bitterly offended a woman, so that she determined to take a cruel revenge. He was about to paint a picture for exhibition at a famous gallery, where he hoped to gain the first prize. The woman resolved to spoil that picture, and she went about the work very cunningly. She did not meddle with the picture itself; all she did was to give the painter every day a cup of coffee into which she put a small white powder. What harm could that do, you want to know. Wait awhile, and the story will tell. The painter labored diligently and was well satisfied with his work. He was so confident that he should succeed in carrying off the prize, that, when his picture was hung in the gallery, he placed a curtain before it, which he did not mean to take down until the last moment before the judges gave their award. The other pictures seemed to him very badly colored; the trees in them were all yellowish, their flesh-color more like leather than flesh, and the tint of their seas like that of boiled greens. He felt sure that his picture far excelled such sorry daubing. When he drew aside the curtain from his picture he was gratified to see

that a crowd gathered round it. But the crowd did not admire. On the contrary, every one burst out laughing, and people called to their friends to come and look at this droll thing. His picture was entirely blue! What he had meant for flesh color was violet in shadow; what he had meant for emerald green was like blue ink; and his trees were of the tint of blue serge. Of course he could not see that it was so, but his friends assured him of the fact. His enemy had poisoned his eyes with the powder, so that he saw everything as if through yellow spectacles. In a few days — taking no more of the powder — his sight was restored, and he saw how ridiculous was the picture he had painted.

The story may or may not be true, but it is quite possible, and I tell it you because, as a parable, it is entirely true. We are all painters at work upon a picture, and the picture is our own life and character. And our picture may be utterly spoiled if we take much of a certain powder. It will be more or less spoilt even if we take a little of it, and I am afraid that most of us take some. That powder is selfishness. A selfish person thinks in his heart that there is nobody, with whom he has to do, who is so fine a fellow as himself. The story of the painter is a perfect parable in making him with his poisoned eyes regard every other's work as mean and poor.

It is a perfect parable in another respect. The painter did not know what a miserable daub his picture was until the time of judgment!" — *The Independent, London.*

There is a French saying, that "Prejudices are the worn-out clothes of clever people."

Losing Sight. —

'In youth, beside the lonely sea,
Voices and visions came to me.

In every wind I felt the stir
Of some celestial messenger.

Now, one by one the visions fly,
And one by one the voices die.

More distantly the accents ring,
More frequent the receding wing.

Full dark shall be the days in store
When voice and vision come no more."

— *T. B. Aldrich, "The Prelude."*

A. D. 30.
Sund., *April 2.*
LAST WEEK.
JERUSALEM.
A Discourse of Jesus.

42. ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

44. ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Library. — Pres. Noah Porter, in his *Books and Reading*, begins with the description of a South Sea savage in a modern city, and especially in a library, showing to how many things he is blind. Butler's *Analogy*, the famous chapter 5, on the weakening of passive impressions by repetition, as in the well-known effect of not heeding the alarm-clock's call to awake in the morning. Southey's poem, "The Inchcape Rock." Poem, "The Doomed Man."

In the touching story of the *Sister's Dream of Heaven*, lately republished as a tract, is an effective illustration of one who has chosen evil,— still retains the love of evil even among the songs of the blest, and against the most loving invitations of the glorified Redeemer. "I will not join in the dance, for I know not the measure; I will not join in the song, for I know not the tune."

Blanco White's *Sonnet*, "Mysterious Light," shows how even the sunlight may blind the eyes. Another illustration can be found in *The Expositor* for October, 1897, in the "Drama of Creation." The man with the muckrake in *Pilgrim's Progress.*

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46. I Am Come a Light into the World. — Blot out the sun and our earth would be destroyed. Without him what would be the blessing of sight? So without Jesus we should have no spiritual knowledge, no happy love to God or man, no fruitfulness. Conclusion — 1. We may gather some thoughts of Jesus from the laws of light, or the modes of its operation. Is the sun an inexhaustible fountain of light? In Jesus

there is an infinite fulness of grace. Does the light travel with amazing rapidity? How swiftly do the thoughts of Jesus flow out towards His servants — "Before they call I will answer." Does light travel only in straight lines? Jesus is a holy Saviour; His eyes look straight before Him in the prosecution of His Father's purposes. Is the angle of reflection always equal to the angle of incidence? The Christian knows that the light he receives from heaven, he will find it his honor and happiness to reflect on earth. Is light a radiant force, and does a small approximation to its centre bring an increase of influence? So in proportion to our nearness to Christ will be our realization of His grace;

REFERENCE. — See under 1 : 4 and 9 : 5.

CHAPTER XIII.

THE LORD'S SUPPER.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

A. D. 30.
April 6.
Thursday Eve.
THE EVENING BEFORE THE CRUCIFIXION.
JERUSALEM.
The Lord's Supper.

PICTURES. — *The Last Supper*, Da Vinci (Milan), Raphael (Florence), Titian (Escurial), three by Tintoretto (Venice), Signorelli (Cortona), Bida, Giotto (Arena Chapel), Fra Angelico, Ford M. Brown (Nat. Gal. London.)

DA VINCI AND BIDA.—"THE LAST SUPPER is usually represented by the painters at the instant when Christ quietly and sadly makes the startling announcement, 'And one of you shall betray Me,' or at that subsequent moment when, in the blessing and breaking of bread and the taking of the cup, the sacrament of the Lord's Supper is instituted. Da Vinci's consummate picture is an illustration of the former treatment, and Alexander Bida's of the latter."

TINTORETTO'S PICTURES AT VENICE.— In the one in S. Giorgio Maggiore "the chief peculiarity is that the ascending smoke of the lamp becomes a choir of angels."

"In the San Travaso picture, Judas, as though to show his utter indifference to the words of Christ, is helping himself to wine from a flask." — *Farrar.*

SIGNORELLI'S PICTURE, in the Cathedral at Cortona, represents Christ as moving freely among the group of His disciples who are kneeling on a marble floor. "All of the twelve are filled with love and awe, except Judas, who kneels nearest to the spectator, and is engaged in counting and feeling the gold coins in his bag. His face wears an expression of disgust and bitterness." Painted in 1512.

LEONARDO DA VINCI'S FRESCO, in the Refectory of Sta Maria delle Grazie, at Milan, "was the most consummate outcome of his genius.

Every other picture of the Lord's Supper is dwarfed into insignificance by the side of this. Christ himself remains majestic in isolation, His wonderful majesty only slightly dimmed by sadness."

LIBRARY. — Description of Giotto's picture of this scene, a fresco in the Arena Chapel, in Mrs. Jameson's *History of Our Lord in Art*, pp. 15, 16.

Farrar's "Life of Christ in Art," "The Last Supper."

CHRIST THE CENTRAL FIGURE. — A Spanish artist was employed to depict the "Last Supper." It was his object to throw the sublimity of his art into the countenance of his Master; but he put on the table in the foreground some chased cups of exquisite workmanship, and when his friends viewed the picture on the easel every one said, "What beautiful cups!" "Ah," said he, "I have made a mistake; these cups *divert the eyes of the spectator from the Master*, on whom I wished to fix the entire attention of the observer," and he took his brush and rubbed them from the canvas.

A CHAMBER FOR JESUS. — In that delightful little book, "The Upper Room," by Rev. John Watson, the pastor of Sefton Park, Liverpool, among many other good things, we find this pleasant little paragraph: "Jesus is satisfied with very simple furnishing, as is plain if any one will take an inventory of the 'goodman's' room: An ewer full of clean, cold water at the door, that the feet soiled on life's journey may be cleansed before entering into the Divine fellowship. There must also be a towel, that, after the Master's example, proud disciples, contending who shall be greatest, may be compelled for shame's sake to lay aside their high-mindedness, as one strips off a coat, and learn to serve. Purity and humility go far to make a fair chamber for Jesus, and one other thing only is needed — faith."

PLINY'S FAMOUS LETTER to Trajan, in which he speaks of the Christians "meeting together and singing alternately a hymn to Christ, as a God," etc., is an indubitably genuine document, dating about A. D. 112. — *Outlook*.

THE SUPPER SCENE. — We must not think of a modern table, with chairs, as this scene is represented in many of the famous pictures, but we look upon a low Eastern table, surrounded on three sides by couches or cushioned divans, "on which each guest reclines, lying on his left

side, and leaning on the left hand, with his head nearest the table, and his feet stretching back towards the ground. Each guest occupies a separate divan, or pillow. Thus it was easy to wash their feet one after another.

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April 6, Thursday Eve.
THE EVENING BEFORE THE CRUCIFIXION.
JERUSALEM.
The Lord's Supper.

SITTING AT THE KING'S TABLE. — "The Germans have a term, '*Tafelhähig*,' worthy to sit at the royal table, a high distinction. It means a long line of distinguished ancestry, pure blood, or high service to the state. Sitting at the same table elevates one, as it were, to a fraternal relation with the host, making of them one family. In the Lord's Supper we sit at the table of Him who is Lord of lords, and King of kings. Let not the prince presume at this table to jostle and push the beggar." — *Prof. R. T. Eli, LL. D.*

THE HOLY GRAIL. —

"On distant shore to mortal feet forbidden
Standeth a castle, Monsalvat by name;
A gleaming temple in the midst is hidden,
So rich, not all the world its like could frame.
Therein a Cup, most holy pow'rs possessing,
Is guarded as the gift of Heaven's love:
To be to sinless men a boon and blessing,
'Twas brought to us by angels from above:
And ev'ry year a dove from Heav'n descendeth
The mystic might within it to revive:
'Tis called the Grail, and purest faith it lendeth
To all those knights who in its service strive.
He whom the Grail to be its servant chooses,
It arms with high and supernatural might;
Opposed to him, deceit its magic loses,
The powers of darkness he can put to flight,
Though into distant lands the Grail may send him
The cause of injured virtue to maintain."

— *From Lohengrin.*

LIBRARY. — Professor Eli's *Social Law of Service*, "Baptism and the Lord's Supper," is peculiarly rich and suggestive. The Holy Grail, in Tennyson, *Idyls of the King*, in Lowell's *Vision of Sir Launfal*, Wagner's *Lohengrin*.

THE BREAD OF THE LORD'S SUPPER. — "As our food makes our bodies what they are, and becomes in us bones, and flesh, and sinew, and

blood ; as our intellectual food makes our minds what they are coarse or refined, barbaric or cultured, disciplined or wild and riotous, so our spiritual companionship makes our spirits what they are."

"For like as bread is made of a great number of grains of corn, ground, broken and so joined together that thereof is made one loaf (and the same with the cup), likewise is the whole multitude of true Christian people joined first to Christ and then among themselves, together in one faith, one baptism, one Holy Spirit, one knot and bond of love."—*Archbishop Cranmer.*

The Godward side draws us to heaven, to the infinite love of God, and sacrifice of Christ.

The manward side draws us to our fellowmen and bids us love men as Christ loved men, giving ourselves for them.

Jesus Supplies the Feast. —"The goodman provided a table ; but he left it to Jesus to bring the feast ; and Jesus ever desireth the empty soul, that He may fill it with His grace."

"In the refectory of San Marco, of Florence, there is a very pleasant picture, wherein St. Dominic is seated at a table with his monks, and he is asking a blessing over cups that have no wine, and platters without bread. His companions are amazed ; but, even while the saint is praying, the angels of God are moving unseen through the room, carrying the bread of which, if any man eat, he shall never hunger again. For it cometh to pass in this hospitality that if any one furnisheth a chamber for Jesus, he shall find he is the guest, and Jesus has become the host."— *John Watson, D. D.* (*Ian Maclaren*).

St. Dominic at the Empty Table.

Reference. —See illustrations of the Lord's Supper in *Suggestive Illustrations on Matthew*, p. 419–423.

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1. He Loved (ἠγάπησεν). —"Notice that John uses the word indicating the *discriminating* affection : the love of *choice* and *selection.*"— *Vincent.*

He Loved Them Unto the End. —(1) To the uttermost limit of love, the greatest love known in the universe ; and (2) with a love without end. God's love never changes, never ceases, any more than the sun ceases to shine, although men may hide in caves and dungeons from its light. He foresaw Peter's denials, but he loved on ; he foresaw that all the twelve would forsake him and flee from his danger within a few hours, but he loved them still ; he foresaw the treachery of Judas, but

he did not cease to love him, but sought again and again in these remaining hours to save him, — he washed his feet, he warned him, he gave him the sop from the table.

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THE EVENING BEFORE THE CRUCIFIXION.
JERUSALEM.
The Lord's Supper.

"They sin who tell us Love can die.
. . . . . .
But love is indestructible;
Its holy flame forever burneth;
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried and purified,
Then hath in heaven its perfect rest;
It soweth here with toil and care,
But the harvest-time of Love is there."

— *Robert Southey, Curse of Kehama*, 10:10.

LOVED ONCE. —

"And who saith, 'I loved ONCE'?
Not angels — whose clear eyes love, love foresee,
Love through eternity,
And by To Love do apprehend To Be.
Not God, called Love, His noble crown-name casting
A light too broad for blasting!
The great God, changing not from everlasting,
Saith never, 'I loved ONCE.'

"Oh, never is 'Loved ONCE'
Thy word, Thou victim Christ, misprized friend!
Thy cross and curse may rend,
But, having loved, Thou lovest to the end.
This, man's saying — man's. Too weak to move
One sphered star above,
Man desecrates the eternal God-word Love
By his No More and Once.

"How say ye, 'We loved ONCE'?
Blasphemers! Is your earth not cold enow,
Mourners, without that snow?
Ah, friends! and would ye wrong each other so?
And could ye say of some whose love is known,—
Whose prayers have met your own,
Whose tears have fallen for you, whose smiles have shone
So long,—'We loved them ONCE'?

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself,

5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

"Say never ye loved ONCE.
God is too near above, the grave beneath,
And all our moments breathe
Too quick in mysteries of life and death,
For such a word. The eternities avenge
Affections light of range.
There comes no change to justify that change,
Whatever comes, Loved ONCE!

"And yet that same word ONCE
Is humanly acceptive. Kings have said,
Shaking a discrowned head,
'We ruled once;' dotards, 'We once taught and led.'
Cripples once danced i' the vines, and bards approved
Were once by scornings moved?
But love strides one hour — LOVE! Those *never* loved
Who dream that they loved ONCE."— *Mrs. E. B. Browning.*

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2. SUPPER BEING ENDED, **δείπνου γενομένου,** supper having been begun, or having been served. The approved reading is **γινομένου,** supper being, *i. e.*, during supper.

THE CONFLICT. — "It is always the darkest side of the unseen world that a thoughtful child of God seems to imagine, when he reads such a story as this. How these two verses (2 and 3) display the contrasts of Christian life and exposure! Here are the two kings of the antagonistic kingdoms, Immanuel and Satan. A group of mortal souls is in the conflict; ten loving friends, one unsuspecting coward, one already pledged enemy. See these motives; love in Jesus' heart, treachery and hate in Satan's." — *Sunday School Times.*

THE DEVIL PUT INTO THE HEART, ETC. — "There was still hope for Judas, since he was not so utterly lost as to plan his treachery all by himself. Satan opened the door, and Judas, looking in at the riches to which it opened, walked into the trap. Satan was the sower of the seed,

but Judas had for a long time been preparing the soil of his heart to receive the evil seed, or it could not have sprung up. Through his love of money and through anger at the reproof of Jesus for complaining of Mary's waste of ointment (compare John 12 : 4–7 with Matt. 26 : 14–16) the suggestion of Satan may have come.

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THE EVENING BEFORE THE CRUCIFIXION.
JERUSALEM.
Washing the Disciples' Feet.

"The fact that Satan suggests evil to our minds does not impair our responsibility, since the thought, feeling, purpose, is consciously and freely our own."—*Dr. Broadus.*

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5. Began to Wash the Disciples' Feet. — It is only by realizing that this act of Jesus was not an assumed humility, but the performance of a real and needed service for the comfort of others, that we can rightly understand the lesson Jesus intended to teach.

"Where sandals are worn, the dust will gather upon the feet quickly; so that one coming from the public bath to his house might need to have his feet washed as he entered his home. Even where shoes or high boots are worn, there is still need of very frequent feet-washing, both from the penetrating character of dust, and from the heat of the climate. It is a requirement of hospitality to proffer water for the washing of the feet to any guest entering one's home."—*Sunday School Times.*

"Commonly it is a servant who performs this duty; although the host will render this service as a token of special honor to a distinguished guest." But the disciples had no servant and were unwilling to do this humble service for one another.

Thus they sat down to the meal without having their feet washed, after a hot and dusty walk. The Oriental bowl and pitcher make it difficult for one to wash his own feet, so that the disciples should have done it for one another, since they had no servants to do it for them. Jesus gave them ample time to come to a better mind. He waited till they were seated. Then He arose and performed the menial service Himself. No wonder that the conscience-smitten disciples were amazed, and that Peter could not endure that Jesus should wash his feet.

A Foot-washing Ceremony at Vienna. — "It was our good fortune to secure admittance to the celebrated 'Fusswaschung,' a semi-religious court ceremony, held annually on Holy Thursday in the royal palace. At half-past eight o'clock Thursday morning we betook ourselves to the palace. Sentinels, of course, met us at every turn, and ascending the staircase, we passed between two lines of the palace guard, tall and

imposing in black uniforms and black-plumed helmets, and then between long lines of the emperor's guards — magnificent in their red and gold uniforms and white, waving plumes. Finally we were ushered into the grand ceremonial hall, brilliant with many crystal chandeliers, and furnished on two sides with steps upon which we were to stand, and on a third side with a series of boxes for the diplomatic corps. The floor of the hall was clear, save for a raised platform along one side upon which stood twelve chairs, and a long table laid with bright and handsome plates, mugs and tankards — the white cloth being strewn with rose petals.

"Shortly after 10 o'clock the floor began to fill with score upon score of officers in full uniform, from the different regiments of the kingdom, making a brilliant and imposing scene. In the assemblage were many of the most distinguished members of the Austro-Hungarian court, including ministers of state, archdukes, generals of infantry and cavalry and vice-admirals of the war fleet. Chatting with officers in gold-embroidered blue and scarlet uniforms were knights of Malta with white cross on sleeve and breast, Hungarians with high yellow boots and leopard's skin thrown over the left shoulder, and in marked contrast to these the Polish aristocrats in flowing robes of black mourning for their lost kingdom. In the royal box above were the ladies of the court. At half-past ten the clergy entered the room, followed by the twelve oldest poor men of Vienna (for whom the service is performed), dressed in old German costume — black, with white cape collars and knee breeches.

"The emperor wore the uniform of a general of infantry, and took his place at once at the head of the table, making the number thirteen, while in the rear stood thirteen of his body guard. Then appeared from an ante-room twelve of the nobility, each carrying a tray containing the first course of a feast to be served to the kaiser's guests. The dishes were all placed upon the table by the emperor himself, but no sooner had he done this than with the assistance of his brother and the archdukes, he replaced them upon trays held by the thirteen guards who removed them. It seemed a little hard on the old men to see the tempting viands so quickly taken away, but we learned later that each one received at his home the food and dishes as well, which were made for this occasion, as it had been found that the dinner was much more enjoyed in this way than before such a grand assemblage. The repast was beautifully prepared and handsomely garnished, served in four courses, each presented and removed in the manner described, after which the tables were taken away.

"Footmen then removed the shoes and stockings from the old men, and spread over their knees a long white linen roll, after which the

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

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Washing the Disciples' Feet.

chaplain began the gospel for the day. At the words *et cæpit lavare pedes discipulorum*, the emperor knelt and began the ceremony of the 'foot-washing,' one prelate holding a basin while another poured the water. The emperor continued kneeling until he had performed this service of humility for each of the twelve, after which he took from a salver, silken bags, each containing thirty pieces of silver, and hung one about the neck of each of the old men. This ended the service, but we lingered long enough to see these honored guests assisted to the royal carriages to be sent home in the care of members of the kaiser's body guard, carrying the sizable wooden chest of provisions and a large flask of wine. When the empress is at home she performs a similar service for the twelve oldest poor women of Vienna, but in case she is not, as happened this year, they are not present at the ceremonial, but receive at their home an equal share of the royal bounty."— *Correspondent of Springfield Republican, April*, 1896.

THE FEET OF JUDAS.—

"Christ washed the feet of Judas!
Yet all his lurking sin was bare to him;
His bargain with the priest; and, more than this,
In Olivet, beneath the moonlight dim,
Afore was known and felt his treacherous kiss.

"Christ washed the feet of Judas!
And thus a girded servant, self-abased,
Taught that no wrong this side the gate of Heaven
Was e'er too great to wholly be effaced,
And, tho' unasked, in spirit be forgiven."

— *Geo. M. McClellan.*

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7. THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER. — The wonderful pictures on the tapestries that have adorned the walls of palaces have been woven by hand on simple looms from woolen threads. As I stood before one of the most famous of the Aubusson tapestries, I asked the attendant to show me the other side. It was a tangle of threads and thrums and ends, a confused mystery of colors,

without order or meaning or beauty, and resembling the picture on the other side as little as the tuning of an organ resembles the oratorio of the Messiah. And yet the artist stands behind his web, on this reverse side, while he is making the picture. The pattern is before him. The materials are by his side. He weaves them in according to the pattern, but without seeing the charming picture that is coming into being. So we are weaving our lives largely on the reverse side. There are many things in each of our lives of which we do not know the meaning now, but we shall know hereafter. Some time God will show us the right side of the life we are slowly weaving, and we shall behold the lovely and radiant picture he has been planning for us. Christ says to us as he said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." No one ever yet at the beginning of life knew the full meaning and possibilities of his life. But at length God will show us the right side of the picture which our life has been weaving, so beautiful, of such exquisite glory and blessedness, that I sometimes think the first thing we will do when we reach Heaven, will be to go straight to the Lord, and bowing down at His feet cry out, Lord, forgive all our murmurings at our lot, and take our inmost thanks for the way in which Thou didst lead us, and the plan of life Thou didst prepare for us.

LIBRARY. — The poem "The Weaver," *Suggestive Illustrations on Matthew*, p. 413. One saw a weaver of tapestry weaving, in his web of life, all kinds of living pictures and experiences. There were dark threads as well as bright, and tears stained the web. The weaver died —

"And after, I saw, in a robe of light,
That weaver in the sky;
The angels' wings were not more bright,
The stars grew pale, it nigh.

"And wherever a tear had fallen down
Gleamed out a diamond rare,
And jewels befitting a monarch's crown
Were the footprints left by care.

"And wherever had swept the breath of a sigh
Was left a rich perfume,
And with light from the fountain of bliss in the sky
Shone the labor of sorrow and gloom."

THE EAGLE AND RIVERS. — "Problems however dark, details however intricate, become lucid and orderly in the light of eternal distinc-

tion. The eagle which soars through the air does not worry itself how to cross the rivers." — *Farrar*.

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THE EVENING BEFORE THE CRUCIFIXION.
JERUSALEM.
Washing the Disciples' Feet.

THE MYSTERY OF THE QUARRY. — Had the stone in the quarry a consciousness, its treatment there would be a perpetual mystery. Why was it blasted away from its native home? why was it subjected to so many blows of the hammer? why was it irritated by the sands in its polishing? why was one part left rough, and another polished like glass; one part left plain, and another carved into curious and beautiful ornaments? Only when it found its place in the temple could it understand its treatment in the quarry. This world is a quarry where the living stones of God's beautiful temple in the heavens, the completed and perfected church, are being shaped and polished for their places in the building. There are cares and burdens and losses, and sickness, and pain, and poverty, of which we cannot know the meaning till we see in heaven the place for which God is fitting us. The spiritual temple in the heavens is the solution of many a mystery of Providence in this world.

BUNYAN IN PRISON, AND THE PILGRIM'S PROGRESS. — Bunyan in his prison could not understand why God should thus allow him to be shut out from his work for the best twelve years of his life, his soul longing to preach the gospel, and thousands waiting to hear him. He could not then see, what now is plain, that by the "Pilgrim's Progress" he there wrote, he has been preaching to millions instead of thousands, and for centuries instead of years.

THE A B C OF LIFE. — We in this life are like children in the primary school studying the alphabet. They are perplexed and burdened, and kept from play, and compelled to study, but they have no conception of the joys and glories of the literature worked out by means of those simple letters. So we in the narrow schoolhouse of life are learning the A B C's of existence, and can have little conception of the heights of character, the heavenly beatitudes, the spiritual glories which these letters of sorrows and of joys can spell for us in the future.

LIBRARY. — Mrs. Browning's *Poems*, "Perplexed Music."

HARVARD MEMORIAL HALL. — In the Memorial Hall at Harvard University there is a wonderful array of beautiful sentences frescoed on the walls in various colors, but they are all in Latin. And it is said

that some of the workmen did now know the meaning of the sentences they painted, but could only put the letters and the colors on the walls as they were told, without understanding the wondrous meaning wrapped up in them. So we are often writing our lives in an unknown tongue ; we can only do as we are bidden ; but in due time there will be read out in some heavenly language a biography we never dreamed was ours, full of glory and blessing.

The Opened Letter. — "Christ comes to us in this way ; not to take away the mysteries, but to enlighten us concerning them. A mystery is not anything obscure in itself, it is simply something we do not know. I give you a letter sealed. What it contains is a mystery. Break the seal and read the letter and it ceases to be a mystery. The letter is the same, you are the same, only the letter has been opened. But you may not be able to read the letter, because it may be written in a language with which you are not familiar. Learn the language and then you can read it. But perhaps the letter may have it in technical terms ; learn their meaning and after a while it all becomes plain. That is the way with the mysteries of the kingdom of Heaven. As soon as we need them and are ready to listen to one who can teach them, then they are revealed to us." — *Alexander McKenzie, D. D.*

The Story of "Hands Off." — Edward Everett Hale's charming story of "Hands Off," in his *Christmas in a Palace*, represents a man in another stage of existence, looking down upon Joseph as he is in the hands of the Midianites. Being an active, ingenious young man, Joseph succeeded in escaping from his captors on the first night of his captivity, and had just reached the outer limits of the camp when a yellow dog barked, awakened his captors, and Joseph was returned to his captivity. But the on-looker wanted to interfere and kill the dog before he had awakened the camp. Then Joseph would have reached home in safety, and great sorrows have been avoided. But his guardian said, "Hands Off." And to let him see the evil of his interference, took him to a world where he could try his experiment. There he killed the dog. Joseph reached home in safety, his father rejoiced, his brothers were comforted. But when the famine came, there had been no Joseph to lay up the corn. Palestine and Egypt were starved. Great numbers died, and the rest were so weakened that they were destroyed by the savage Hittites. Civilization was destroyed. Egypt blotted out. Greece and Rome remained in a barbarous state. The whole history of the world was changed, and countless evils came because a man in his ignorant wisdom killed a dog and saved Joseph from present trouble to his future loss.

Story of Hands Off.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith unto him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, Ye are not all clean.

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WAIT AND SEE. — "'I never let bairns or fools see my pictures until they are done,' said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We are all but bairns in God's sight, and we sadly play the fool in regard to His providential dealings. As no artist is willing to have judgment pronounced upon painting or statue until the work is completed, so our heavenly Teacher bids us possess our souls in patience. 'What I do thou knowest not now, but thou shalt know hereafter.' We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition day will come in another world. God's hand lays on dark colors very often; His chisel cuts deep. No trial of our faith is joyous, but grievous; nevertheless, afterward, it may work out the eternal weight of glory."— *Anon.*

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10. HE THAT IS WASHED NEEDETH NOT SAVE TO WASH HIS FEET. — "They had just come from the bath, probably a public one, whither they had all gone to prepare for the feast. It may have been near, or it may have been at some distance; but in any case they had walked some way in their sandals along the streets of Jerusalem. It is not a very cleanly city; no Eastern town is. One could not go far along its streets without being smirched by its mire more or less, or at the very least being soiled by its dust. They had come clean from the bath, then, but their feet had suffered in their walk from it to the upper chamber. Apparently they had not felt any discomfort from this. It was not so bad as to cause any inconvenience to them. But still the mire or the dust was there, and Jesus was fain to have them clean every whit. He did not spy out their defilement, nor did He seek to point it out, but He was anxious to cleanse it away. All they needed for this was that their feet should be washed, and that service He was now fain to do them, lowly as it was.

"I have said that this act of Christ pointed to a deeper, even an inward, spiritual cleansing; and beautiful as it was in itself, it is this

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
13. Ye call me Master and Lord: and ye say well; for *so* I am.
14. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
15. For I have given you an example, that ye should do as I have done to you.

spiritual aspect of it which is of most importance to us. In this higher province, too, I wish to note that the *bath* is one thing, and the *basin* is another. There is a whole washing, which is of chief moment, and there is a feet-washing, which has also to be seen to. The first is 'the washing of regeneration and renewal of the Holy Ghost,' of which we may truly say that he who has not received it 'hath no part with Christ' 'If any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new.' That is the bath which makes him clean every whit, 'for he is washed, for he is justified, for he is sanctified,' and his sins which were as scarlet are now white as snow. But we do not go very far along the world's miry ways before our white garments begin to be spotted, and our feet to be soiled. We do not walk there long undefiled. Ere many days pass we need another cleansing. It is not the whole washing of regeneration. That does not require to be done over again. **The Bath and the Basin.**

"Yet even if we do not a second time need that washing of the whole man, we do require our feet to be cleansed, and that again and again, for we often slip, we often err, we often stumble into miry ways, we often sorrowfully defile ourselves. Not once in a way, but constantly, we need to be forgiven, and to get a new start with a fresh sense of the grace of Christ Jesus. Therefore is He always waiting with the basin and the towel to cleanse us, because He loved us from the beginning, and loves us to the end. O His wonderful patience!" — *Walter C. Smith, D. D., in the Expositor, April*, 1893.

14. Ye Ought Also to Wash One Another's Feet. — We are to imitate not the form, but the spirit of Christ. One may do exactly, in other circumstances, what another has done, and yet entirely fail of imitating his example, because all that made it of value is left out. It is a dead body without the soul. To go through a ceremonial of washing others' feet, as of Thursday in Holy Week in Rome, when the Pope "washes the feet of a few aged paupers, after due private preparation, in the presence of the proudest rank," is not to do as Christ did at this time. Jesus did not institute a rite, but showed us the true spirit. He simply did an humble, disagreeable, but necessary duty which His disci-

ples neglected to do. He that does the humblest service in order to relieve the wants of others, or cleanse their souls from sin; he that forgets himself and seeks no honor, no high place, but only to serve and to help, and seeks out the poor, the sick, the obscure, the unpopular, in order to be their friend and *helper* — he does to them as Christ did to the disciples.

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EXAMPLES. — Love to God and love to men transfigure the commonest service, as a gray and dreary cloud is transfigured by the rays of the setting sun. Much that a mother does for her child, a doctor or nurse for his patients, is very lowly service, that would be hard and repulsive but for love. It was such service that made the names of Florence Nightingale, John Howard, and many others shine like stars in the sky.

LOCHS KATRINE AND THIRLMERE, AND THE CITY WATER WORKS. — It is very interesting to note that two of the most beautiful and romantic lakes in the world are also the most useful in every-day life. Thirlmere in the lake country of England, embowered among the lovely hills, whose shores have been trod by Wordsworth, and Coleridge, and Lord North, is the water supply of the great city of Manchester. Loch Katrine, embowered among the highlands of Scotland, a poem in water, immortalized in story and song till it seems almost transfigured with a glory beyond its natural beauty and charm, is yet the source of the water supply of the city of Glasgow. The waters of these lakes flow down among the homes of the poor, cleansing the filth from the streets, bringing refreshment, cheer, comfort, cleanliness, and health everywhere. So to every one who has the living water — and all the more if it is possessed amid wealth, culture, education, talent — is given the privilege of sending that living water in copious streams to the poor, the unfortunate, the lonely, the sick; to those who are perishing without the gospel. To perform disagreeable but necessary work for the humblest, is more Christ-like and heavenly than merely to abide in the charming regions of poetry and beauty.

THE ANGELS IN THE KITCHEN. — "In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there are not winged mortals in old dresses, but beautiful white winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the kitchen dresser reaching for plates. What the old monkish legend that

it represents is, I do not know. But, as the painter puts it to you on his canvas, all are busy, and working with such a will, and so refining the work as they do it, that somehow you forget that pans are pans, and pots, pots, and only think of the angels, and how very natural and beautiful kitchen work is — just what the angels would do, of course. It is the angel aim and standard in an act that consecrate it." — *W. C. Gannett, in Blessed be Drudgery.*

Library. — See the poem, in *Suggestive Illustrations on the Acts,* beginning :

"If the dear Lord should send an angel down,
A seraph radiant in robes of light,
To do some menial service in our streets,
As breaking stone, we'll say, from morn till night —
Think you the faintest blush would rise
To mar the whiteness of his holy face?
Think you a thought of discontent would find
Within his perfect heart abiding place?"

To wash one another's feet is, in the deeper meaning of the thing, to help one another out of the evil that is in the world, to aid one another in the keeping of a clear conscience and of a wholesome and holy life." — *I. Marshall Lang, D. D.*

"The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all things." — *Dean Stanley.*"

"The highest duties oft are found
Lying on the lowest ground ;
In hidden and unnoticed ways,
In household works, on common days." — *Monsell.*

Fable from Plato. — "The truest nobility is sometimes found in the most common-place lives. Some one refers to a fable used by Plato, illustrating this fact. He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came and took the body of a king, and did his work. Another spirit came and took the body of a poet, and did his work. After a while Ulysses came, and he said, 'Why, all the fine bodies are taken, and all the

grand work is taken. There is nothing left for me.' And some one replied, 'Ah! the best one has been left for you.' Ulysses said, 'What's that?' And the reply was, 'The body of a common man, doing a common work, and for a common reward.'" — *T. DeWitt Talmage, D. D.*

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"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine." — *Geo. Herbert.*

KING HUMBERT OF ITALY VISITING THE SICK. — A few years ago the cholera raged at Naples. It was confined to the lowest and poorest parts of the town, and, because of this very fact, a mad rage took possession of the plague-stricken populace. "Any person of better fortunes who went down among them from the better part of the town did so almost at the peril of his life. They resented the very prosperity that strove to help them. For instance, there was a Greek, with a long purse and a kind heart, who drove down among them every day, carrying broths and wines and medicines for the sick and he actually had to hire them to take these things which his pity had provided. Finally they grew so mad and desperate in their misery, that the very thought that he was *able* to come and bring them succor enraged them, and they fell upon him one day and mobbed him, and killed his horses, and broke his carriage to pieces, and he barely escaped with his life. A riot was imminent, and Naples would have been given over to unutterable horrors, but just then Humbert, king of Italy, went to Naples and entered the plague-stricken quarters of the city and the hospitals. 'But why did they not mob him, as they did the Greek?' asked a hearer. 'He, too, was prosperous, and well, and rich.' 'Yes; but *he* came among them as one of themselves. He shared their dangers. He spent his days in their poor hovels. He spoke to them in their own Neapolitan *patois*. He nursed their sick. He held them in his arms when they were dying. He wept over them when they were dead. He was their brother in their sorrow, and the bitterness melted out of their hearts, and they were ready to do his bidding like little children.'"

PICTURE. — Murillo's famous painting of the *Angels in the Kitchen*, called also "The Miracle of San Diego," in the Louvre.

LIBRARY. — Gannet's "Blessed be Drudgery," in *Faith that Makes Faithful*. The story of Abraham and the unbeliever, in Stanley's *Jewish*

Church. Smith's *Dictionary of Christian Antiquities*, article on "Maundy Thursday." Prof Eli's *Social Law of Service* has several good illustrations. Lowell's *Poems*, "The Vision of Sir Launfal."

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15. I HAVE GIVEN YOU AN EXAMPLE. — "There are two ways of imitating the example of another person. One is to imitate the form of his example, the other to imitate his spirit. One may do exactly, in other circumstances, what another has done, and yet entirely fail of imitating his example, because all that made it of value is left out. It is a dead body without the soul.

"The young painter studies great masters, not that he may reproduce their pictures; it is their inner principles he must imitate. It is not their paintings but themselves he is to imitate. To reproduce what is of value in any copy, model, or pattern, we must imbibe and assimilate the principles and ideas, the very life and spirit, which went to the original production." — *Marcus Dods.*

EXAMPLE, **ὑπόδειγμα**, something shown by being placed under or before the eyes, hence a representation, figure, copy; to be imitated, an example.

Jesus thus practically says:

"I give you the end of a golden string:
Only wind it into a ball, —
It will lead you into heaven's gate
Built in Jerusalem's wall."

ARTIST OR ARTISAN. — Following Jesus in doing humble service, reaching after His Ideal, and seeking to make it our Real, changes us from Artisans into Artists in our life's work. "The Artist is he who strives to perfect his work, the Artisan strives to get through it." The Artist loves his work for itself; the Artisan does his work for the sake of what it will enable him to do in other things.

It was Michael Angelo who said: "Nothing makes the soul so pure, so religious, as the endeavor to create something perfect: for God is perfection, and whoever strives for it strives for something that is God-like. True painting is only an image of God's perfection, — a shadow of the pencil with which he paints, a melody, a striving after harmony."

To help make men better, purer, cleaner, to help perfect them in the image of God, to bring them into the joy and beauty of holiness is "Artist's" work.

16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if you do them.

18. ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

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JERUSALEM.
Warning to Judas.

THE WORKING ARTISTS. — Cardinal Wiseman, in a lecture given a few years ago, said that the reason why the arts attained so high a degree of perfection in the Middle Ages was because the men who had the mind to design and conceive worked out their ideas with their own hands. Labor did not degrade them; they exalted labor. Raphael, Angelo, Cellini, did their own work. Thus on the shrine of St. Sebald at Nuremberg, a piece of work so exquisitely beautiful that no iconoclasm dared to touch it, is portrayed the artist, Peter Vischer, with his apron on, and with chisel and mallet in his hands.

WASHING ONE ANOTHER'S FEET. — Even Christians who are cleansed in the fountain opened for sin sometimes soil their feet in walking the dusty way of life. "Do their sins never escape your notice? and do you never think of covering them with the cloak of charity, or lovingly plead with the erring ones to amend their ways? Do you never feel that their conduct may have given you an opportunity to take the basin, and follow the example of Jesus? It would be better for you, as well as for them, if you read the lesson of your Master in that sense. It would make a more beautiful Christian world if, instead of the fault-finding and evil-speaking which abound in it, we were all only careful to heal our neighbor's backslidings — to wash the feet of the disciples." — *Walter C. Smith, D. D.*

"Get close to the seller of perfumes if you want to be fragrant." — *Rabbinical Sayings.*

HE THAT EATETH WITH ME LIFTED UP HIS HEEL AGAINST ME. — "The depth of infamy to which he sank who, having eaten bread or food of any kind with a man, should subsequently injure him, or betray

him into the hands of his enemies, it is not easy for us Westerners to fathom The sacred character of the ancient unwritten law which identifies the interests of those who have partaken together of food, and pledges them to mutual protection, even to the cost of life, has never been denied, and its authority is unimpaired. Judas was bound by the most solemn obligations to defend his Master ; and the revulsion of feeling when he realized the pit of disgrace into which he had fallen goes far to explain his passionate suicide. The following may be taken as illustrating the loyalty of the Orient to the old kindly custom. A traveler is explaining to his host the difference between Western and Eastern customs in eating. 'But how,' asked the host, 'would you do an *ikram* to a guest (an act of honor and regard)?' 'Now, we do this,' he said, as he detached a piece of roast mutton with his fingers, and passed it to me, which I took with my fingers from his and ate. 'Now, do you know what I have done?' 'Perfectly well ; you have given me a delicious piece of roast meat, and I have eaten it.' 'You have gone very far from it. By that act I have pledged you every drop of my blood that, while you are in my territory, no evil shall come to you. For that space we are brothers.'" — *Rev. William Ewing, in the Sunday-School Times for* 1895.

LIBRARY. — Trumbull's *Blood Covenant*, and his *Studies in Oriental Social Life.*

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21. ONE OF YOU SHALL BETRAY ME.

LIBRARY. — Shakespeare's account of Brutus killing Cæsar, his most intimate friend:

> "For Brutus, as you know, was Cæsar's angel !
> This was the most unkindest cut of all ;
> For when the noble Cæsar saw HIM stab,
> Ingratitude, more strong than traitor's arms,
> Quite vanquished him ; then burst his mighty heart."

SHOWING JUDAS HIS OWN PORTRAIT. — One object of these words of Christ seems to have been to save Judas by showing him his own character as in a mirror.

When Livingston was in the heart of Africa he found tribes who had never seen a mirror. In his looking-glass the savages saw their faces for the first time, and were astonished at their own ugliness.

Judas could have seen reflected back the face of a traitor, and a breaker of "the covenant of salt," and the pictures should have made him recoil in horror from his proposed deed.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

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26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake this unto him.

29. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30. He then, having received the sop, went immediately out; and it was night.

HISTORIC EXAMPLES OF THE JUDAS CHARACTER. — "The false disciple was a sentimental, plausible, self-deceived pietist, who knew and approved the good, though not conscientiously practicing it; one who, in æsthetic feeling, in fancy, and in intellect, had affinities for the noble and the holy, while in will and in conduct he was the slave of base, selfish passions; one who, in the last resource, would always put self uppermost, yet could zealously devote himself to well-doing when personal interests were not compromised. In thus describing Judas, we draw not the picture of a solitary monster. Men of such type are by no means so rare as some may imagine. History, sacred and profane, supplies numerous examples of them, playing an important part in human affairs. Balaam, who had the vision of a prophet and the soul of a miser, was such a man. Robespierre, the evil genius of the French Revolution, was another. The man who sent thousands to the guillotine had, in his younger days, resigned his office as a provincial judge, because it was against his conscience to pronounce sentence of death on a culprit found guilty of a capital offense. A third example, more remarkable than either, may be found in the famous Greek Alcibiades, who, to unbounded ambition, unscrupulousness, and licentiousness, united a warm attachment to the greatest and best of the Greeks. The man who in after years betrayed the cause of his native city, and went over to the side of her enemies, was in his youth an enthusiastic admirer and disciple of Socrates. How he felt towards the Athenian sage may be gathered from words put

Robespierre.

Alcibiades.

into his mouth by Plato in one of his dialogues, — words which involuntarily suggest a parallel between the speaker and the unworthy follower of a greater than Socrates: "I experience towards this man alone (Socrates) what no one would believe me capable of : a sense of shame. For I am conscious of an inability to contradict him, and decline to do what he bids me; and when I go away, I feel myself overcome by the desire of popular esteem. Therefore I flee from him, and avoid him. But when I see him, I am ashamed of my admissions, and oftentimes I would be glad if he ceased to exist among the living; and yet I know well, that were that to happen, I should be still more grieved.'" — *Prof. A. B. Bruce, in The Training of the Twelve.*

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26. To Whom I Shall Give a Sop. — "Knives, forks, and plates for each guest were unknown. Often as I have been entertained in houses or under tents, the custom never varied. A great circular dish, generally wooden, and shallow, with a rim not more than two or three inches deep, was piled with wheat, rice, or vegetables, over which was spread the lamb or poultry that had been boiled for our entertainment, and upon this was poured the broth in which it had been boiled, and then the whole sprinkled with capsicum, savory, and bitter herbs, and sometimes dried apricots. Into the broth the guests simultaneously dip a morsel of the meat which they have torn off with the thumb and two forefingers of the right hand, or it may be, gather up the broth with morsels of barley cake." — *Canon Tristram.*

Oriental Dinner Customs.

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27. And After the Sop Satan Entered into Him. — The giving of the sop was the last warning that Jesus could give to Judas, the last obstacle in his way to ruin.

"Some of you may have seen the celebrated painting by Retzsch, in which, with wondrous skill, he has portrayed a game of chess between Satan and a young man, who has staked his soul on the issue. The truth and vivid power of the representation; the different expression in the faces of the players; the gay, heedless look of the young man, all unconscious of his peril; and the cunning, hellish leer of the Fiend, as the chances seemed to turn in his favor, can never be forgotten by any who have once beheld them. But how much more graphic and solemn is the scene which the Divine pencil has drawn — *Christ and Satan battling for the soul of man!* Nor is it picture merely; it is real. The contest is actually going forward, going forward now, going forward in your own spiritual history. Intrenched within your heart,

31. ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
35. By this shall all *men* know that ye are my disciples, if ye have love one to another.

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JERUSALEM.
Warning to Judas.

'the Prince of the Power of the Air' plies all his weapons of falsehood and delusion and worldly enchantments to maintain his fatal mastery over you; while at the door stands the crucified One — pity in His eye and salvation in His hands — summoning you to thrust out the deceiver, and yield the palace to the sweet control of His love." — *G. B. Ide, D. D.*

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34. A NEW COMMANDMENT, THAT YE LOVE ONE ANOTHER. — It is related by Jerome, that when St. John became old, he used to go around among the churches and assemblies, and everywhere repeat the words, "Little children, love one another." It is related that the disciples of the apostle, wearied by his constant repetition of the words, "Little children, love one another," which was all he said when he was often carried into their assembly, asked him why he always said this. "Because," he replied, "it is the Lord's commandment; and if it only be fulfilled, it is enough."

LOVE LIKE THE OCEAN. — "When a man is told that the whole of religion and morality is summed up in the two commandments, to love God and to love our neighbor, he is ready to cry, like Charoba in Gebir at the first sight of the sea, 'Is this the mighty ocean? Is this all?' Yes! all; but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world." — *Hare's Guesses at Truth.*

LOVE CANNOT DIE. —

"They sin who tell us Love can die,
With life all other passions fly,
All others are but vanity.

36. ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily; I say unto thee, The cock shall not crow, till thou hast denied me thrice.

In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly, these passions of the earth,
They perish where they had their birth,
But Love is indestructible.

"Its holy flame forever burneth,
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried, and purified.
Then hath in heaven its perfect rest;
It soweth here with toil and care,
But the harvest time of Love is there." — *Southey.*

"It is the heart, and not the brain,
That to the highest doth attain;
And he that follows Love's behest
Far excelleth all the rest."

As I Have Loved You. — Miss Havergal, in *Kept for the Master's Use*, quotes the following from *Under the Surface*. Eleanor says to Beatrice:

"'I tremble when I think
How much I love him; but I turn away
From thinking of it, just to love him more —
Indeed, I fear, too much.'

"'Dear Eleanor,
Do you love him as much as Christ loves us?
Let your lips answer me.'

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JERUSALEM.
Warning to Judas.

" 'Why ask me, dear?
Our hearts are finite, Christ is infinite.'
" 'Then, till you reach the standard of that love,
Let neither fears nor well-meant warning voice
Distress you with "too much." For He hath said
How much — and who shall dare to change His measure? —
" *That ye should love* AS *I have loved you.*"
O sweet command, that goes so far beyond
The mightiest impulse of the tenderest heart!
A bare permission had been much; but He
Who knows our yearnings and our fearfulness,
Chose graciously to *bid* us do the thing
That makes our earthly happiness,
A limit that we need not fear to pass,
Because we cannot. Oh, the breadth and length,
And depth and height of love that passeth knowledge!
Yet Jesus said, "As I have loved you."'
" 'O Beatrice, I long to feel the sunshine
That this should bring; but there are other words
Which fall in chill eclipse. 'Tis written, "Keep
Yourselves from idols." How shall I obey?'
" '*Oh, not by loving less, but loving more.*
It is not that we love our precious ones
Too much, but God too little. As the lamp
A miner bears upon his shadowed brow
Is only dazzling in the grimy dark,
And has no glare against the summer sky,
So, set the tiny torch of our best love
In the great sunshine of the love of God.
And, though full fed and fanned, it casts no shade,
And dazzles not, o'erflowed with mightier light.'"

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38. PETER.—

" We may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

" Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod."

PETER AND JUDAS CONTRASTED. — Judas was like a dead tree ; Peter like a living tree with one dead limb. Judas' character was a stream running in the wrong direction. Peter's was a stream running in the right direction, with eddies and swirls in the wrong.

Judas kept on in sin. Peter repented, — he went out and wept bitterly.

CHAPTER XIV.

THE COMFORTER.

1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

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Chapters 14 to 16 comprise the dying message of Jesus to his chosen disciples, the last long message they would receive from his lips. The shadow of the cross was fallen upon them. The great tragedy was soon to be enacted. Darkness, tumults, dangers, were gathering like storm-clouds around them. They had nothing but Him, and He was going away, — no teacher, no institutions, no power, no influence, no strength even to stand alone, no army, no rank, nothing by which to bring in the promised kingdom. They could see only danger and disaster, and "darkness that may be felt."

Jesus' Dying Words.

Jesus' words were a rainbow on the storm, the shining of heaven's rays through the clouds, new life poured into their souls, the gate of heaven left ajar. They picture home after long travels, a haven after a stormy voyage, and show that all along the way the air is full of angels of help, as the space around Raphael's *Sistine Madonna* is filled with angel faces. The way is shining with the presence of the Holy Spirit.

LIBRARY. — Other illustrations may be found in Dr. Gregg's *The Heaven Life* (Revell); in Dr. Haggard's *The Tearless Land*, a collection of poems on Heaven; Bickersteth's *Yesterday, To-day, and Forever;* Plato's *Phædo* gives the last discourse of Socrates.

1. YOUR HEART, καρδία — The physical heart is the centre of life to the body, and sends the life-blood to every part. The heart is "the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors;" "the inner man;" "the understanding;" "the will and character." — *Thayer's Greek — English Lex.*

"Generally *the center* of our complex being, physical, moral, spiritual and intellectual. The immediate organ by which man lives his personal life, and where the entire personal life concentrates itself."—*Vincent.* Jesus does not refer here to small and superficial troubles, but those which stirred the very depths of their being.

TROUBLED, ταρασσέσθω, troubled like the waves of the sea in a storm; perplexed, distressed.

BELIEVE ALSO IN ME. — All the mighty works which Jesus had done were so many reasons for believing in Him now. The victories which God had gained through Jesus over hard hearts, over demons and sickness, and storms at sea, would be the assurance of victory in the present troublous times. Here is the medicine for troubled hearts. Here is the true faith cure. Here is heard Christ's "Peace, be still." Once when half sick, full of doubts, unable to realize God or Heaven, or feel the full assurance of hope, I was sailing across the Bay of Fundy in a thick fog in the night, a symbol of my own spiritual condition. During the night I was awakened by the sharp whistles, the stopping and starting of the engine, and went on deck. For half an hour I watched the captain and owner, with whom I was acquainted. I saw the precaution he took, how he sounded with the plummet, and listened for the fog-bell, how carefully he sailed his steamer. I returned to my room, and slept, saying that I could trust such a captain as that, and with such a record as he had. Then I said to myself, how much more can I trust my Heavenly Father and my Saviour, even in the darkest and dreariest night.

An Experience at Sea.

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2. IN MY FATHER'S HOUSE ARE MANY MANSIONS. — Dwelling places. Not separate houses, but special abodes in God's great house. "The image is derived from those vast Oriental palaces in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be."—*Godet.* "The palace at the Vatican, for instance, contains more than forty-four hundred rooms. There were many rooms for priests and for various purposes in connection with the temple. The idea here is, plenty of room in the Father's house for all His children."—*Broadus.*

LIBRARY. — Compare Homer's description of Priam's Palace, *Iliad*, vi.: 242–250.

> "A palace built with graceful porticoes,
> And fifty chambers near each other, walled
> With polished stone, the rooms of Priam's sons
> And of their wives."

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MANY MANSIONS.— "The explanation given by Mulligan and Moulton is, that the Father's house includes earth as well as Heaven; that it is, in short, the universe, over which the Father rules, having many apartments, some on this side, others beyond the grave. When, therefore, Jesus goes away, it is only to another chamber of the one house of the Father. The main thonght is that wherever Jesus is, wherever we are, we are all in the Father's house, and therefore there can be no real separation between Jesus and His disciples. This is very beautiful, and in itself true; but, as an explanation of this passage, is not warranted by anything in it, but is rather read into it."— *M. R. Vincent.*

"Build thee more stately mansions,
Oh, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outworn shell by life's unresting sea."
— *O. W. Holmes, in the Chambered Nautilus.*

"I read in a porch of a palace bold,
On a brazen tablet letters cast,—
A house, though a million winters old,
A house of earth comes down at last.
Then quarry the rock from the crystal All,
And build the dome which shall not fall."

OUR FATHER'S HOME. — The original term for "mansions" is derived from the Greek verb meaning to *abide*, as our word "mansion" is from the Latin *maner*, *to abide*, and hence implies the idea of abode, rest, stability, HOME.

1. It is a *real* place, *beautiful* beyond compare (see Rev. 21 and 22), Even if these chapters refer to the renewed earth, heaven cannot be less glorious

"If so much loveliness is sent
To grace our earthly home,
How beautiful, how beautiful
Must be the world to come!"

2. Each will have his own home, and one that entirely suits him.

3. Its many mansions are *prepared* for those who dwell in them. The place will be perfectly adapted to the needs and qualities of those who inhabit them. Different natures want different mansions. Trench and Westcott explain the word "mansions" as "stations" on a journey, according to a later meaning of the word, combining the notions of progress and repose. Even if this is untenable, as Professor Vincent says, yet it is doubtless a fact that our souls will grow in the future life, and may require different mansions in their different degrees of progress, as there must be for angels, archangels, principalities, and powers. The stars may be among the many mansions where the angels and redeemed may go from time to time, as we have our summer and our winter homes.

4. In our Father's house we shall find all that makes up a perfect home life, a father's love and care, the companionship of brothers and sisters, training at all times, the Room for Rest, the Library for knowledge, the Music room, the Art gallery, the Dining room for nourishing souls, the Sitting room for meeting with others in social intercourse.

5. Here will be found everything that can be prepared for an expected guest, a welcome warm and glad. "When we come to the gates of God's dwelling," says Dr. Dods, "it will not be as the vagabond and beggar, unknown to the household, but as the child whose coming is expected and prepared for, and who has indeed been sent for."

6. Here will be the center of activities, the vision of ideals, perfect freedom, a perfect atmosphere of love, more than heart can conceive of good. (See 1 Cor. 2 : 9.)

> "O then the bliss of blisses, to be freed
> From all the cares with which this world is driven,
> With liberty and endless years to read
> The libraries of heaven!"

7. There will be the most perfect companionship.

Some men were once asked to name that one of all their friends whom they would choose if they were compelled to live six months on a desolate island with only one companion. This is a test of friendship, but better, and more agreeable friends await us there.

I Go to Prepare a Place for You. —

> "How joyed my heart in the rich melodies
> That overhead and round me did arise!
> The moving leaves — the water's gentle flow —
> Delicious music hung on every bough.
> Then said I in my heart, If that the Lord

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

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Such lovely music on the earth accord ;
If to weak, sinful man such sounds are given,
Oh ! what must be the melody of heaven ! "

" Ye stars are but the shining dust
Of my divine abode,
The pavement of the heavenly court
Where I shall reign with God."

THE VISION OF THE BEYOND.— " Did you ever climb the winding staircase of some great tower? As you ascended you came to a window, through which you had a glimpse of a fair and lovely world outside the dark tower. How little, how poor, and cheerless seemed the narrow limits of your staircase, as you looked upon the illimitable scene stretched before your view. Life in this world is like the ascent of such a column, and thoughts of immortality, when they come to us, are little windows through which we have glimpses of the infinite sweep and stretch of life beyond this hampered, broken, fragmentary existence of earth." — '*Week Day Religion*,' *by J. R. Miller, D. D.*"

" O but a man's reach should exceed his grasp,
Or what is heaven for." — *Browning.*

" Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of healing,
The life for which I long."— *J. G. Whittier.*

Preparing Us for the Place. — Jesus went away not only to prepare a place for us, so that it will be ready for us as one by one we go home, but to prepare us for the place, to fit us for heavenly enjoyments and heavenly service till we become

> "Rich in experience that angels might covet,
> Rich in a faith that has grown with the years."

It is quite as essential that we should be prepared for heaven as that heaven should be prepared for us. The same double process is going on with reference to that part of our Father's home in which we may dwell in this life. He is opening doors of opportunity, and preparing a sphere, a place for us on earth, and also preparing us for the sphere he would have us fill, and the work he would have us do.

> "The tasks, the joys of earth, the same in heaven shall be,
> Only the little brook has widened to a sea."

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This World Like a Quarry. — This world is a quarry where the living stones of God's beautiful temple in the heavens are being shaped and polished for their places. Few places are more rough, more lacking in every element of beauty, than a stone quarry. I began my ministry among the quarries of Cape Ann, which have since been multiplying over its granite surface. Were I to take the owners of some of the newer quarries and walk with them over the familiar places, I could say to them: "I remember when I used to walk here among stately trees, or sit under the shadow of a great rock and feast on the surrounding beauties; but now you have blasted the rocks, you have cut down the trees, you have littered the fields with broken fragments. What does it all mean?" Then they could take me to some noble buildings in various cities and say: "Do you see those stately buildings, beautiful cornices, graceful arches, lofty columns? Well, there is the meaning of the quarry." So it is that heaven explains the meaning of many of the mysteries of our earthly experience. The cares, burdens, sorrows, joys, work, trials, are all instruments for fitting us for our heavenly home.

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5. We Know Not Whither Thou Goest. — Trapp quaintly remarks that believers in the frame of Thomas are like people who hunt for their keys and purses, when they have them in their pockets.

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"When Philip Henry, the father of the celebrated commentator, sought the hand of the only daughter and heiress of Mr. Matthews in

6. Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.

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marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher; but he was a stranger, and 'they did not even know where he came from.' 'True,' said the daughter, who had well weighed the excellent qualities and graces of the stranger; 'but I know where he is going, and I should like to go with him.'"

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6. I AM THE WAY. — The peculiarity of the religion of Jesus that distinguishes it from all other religions is expressed in the words, I am the way. There is some truth in all great religions. There are moral teachings in them, as pearls among the seashore pebbles. There is some light from heaven in them, as a candle in the night gives real light though it is not the sun.

Sometimes those who have read the best things spoken by heathen writers, as those in the *Light of Asia* (which are transfused by the teachings of the *Light of the World*), or those in the *Parliament of Religions*, are tempted to feel that those lofty thoughts and occasional high ideas may be enough. Why teach *them* about Jesus?

But they all fail in making men good, in redeeming the world from sin. They are pictures of a better life; Jesus is THE WAY to the better life. They are advice to be good; Jesus is THE WAY to be good. They are systems of worship and to some extent of morality; Christianity is a system of redemption. They are the cry of the soul after God; Jesus is the answer to the cry. They tell us, "Be good and you shall be happy;" Jesus is the power that makes men good. They hold up ideals; Jesus makes the ideal to be the real. They seem to say with Tennyson:

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
On what I feel is Lord of all,
And faintly trust the larger hope."

For man, without Jesus the light of the world, is but

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

But Jesus gives what others hope for, answers every question of life, and is THE WAY out of darkness, and ignorance, and sin, and wretchedness, and death, and hell, and THE WAY into light, and truth, and blessedness, and peace, and holiness, and heaven. He is the reality of what Jacob dreamed, *a way*, a ladder reaching from earth to heaven.

We see a sick man in his chair, weak, all drawn up with rheumatism; what he needs is not a description of the health he ought to possess, nor an athlete showing him the powers of human body. He first needs a physician who can cure him. Then the picture and the athlete can do him good.

JESUS THE WAY, BECAUSE HE GUIDES US SAFELY. — Mammoth Cave is a labyrinth of winding paths, two hundred miles in length, in different stories, one below another. On every side are dangers and pitfalls — here the Bottomless Pit, there the Maelstrom, here Scylla, and there Charybdis, there "the black hole," and the Dead Sea. The darkness is absolute; it can almost be felt. No one can find his way without a guide. If left behind it is not safe to move. A friend once got left behind and was alone in the dark, and the twenty minutes seemed an eternity. Some of our party lingered behind, and then we heard them calling to us that they had lost their way. We could see their lights and hear their voices, but they did not know the way to us. After we had gone some little distance into its depths, we came to a hall called the Methodist Church. Here one of the guides mounted a high rock and called our attention to a short sermon he wished to preach. The sermon was, "Keep close to your guide." And we soon found that the only safety was in giving careful heed to the guide's sermon. And we found, too, that the best place was near the guide, where we could hear most plainly his descriptions and stories connected with the places. Jesus is our guide. He never leads us into bad places or wrong-doings. Sometimes He guides in strange ways, but always the best ways in the end.

Mammoth Cave.

JESUS KNOWS THE WAY. — There is a little poem in which we are compared to an engineer on a steamship down deep in the vessel where

he cannot see the way, but he obeys the orders of the pilot, who is above and who does see. So we, ignorant of the future and its dangers, may yet follow Him who knows all and guides safely.

" And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me."
— *Foster's Cyclopedia of Poet. Ill.*, 3619.

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Jesus the Way by His Word. — Some years ago Rev. E. P. Hammond was rambling in the famous labyrinth of Henry VIII. at Hampton Court near London, where the common children's puzzle is wrought out on a large scale by paths between high and thick evergreen hedges, so arranged that one can see only the path near his feet. He wandered about it for a time, but when the time for closing drew near, with all his efforts he could not find his way out, and he feared that he might have to remain all night. At last he happened to look up, and saw a man in the tower in the centre of the labyrinth watching him all the time, and waiting to catch his attention. The eye above could see all the ways so hidden from the man within, and soon guided him out of his difficulties. Visiting this labyrinth with good Deacon Olney, one of Spurgeon's choice deacons, just gone to his home above, we purchased a chart for our guide, remembering my friend's experience. When the time came for us to find our way out, we took the chart, and by careful study, and exactness in following the designated way, we threaded the mazes of the labyrinth with success. Life is such a labyrinth. No person knows enough to guide his course unaided. He cannot see where the paths lead. The picture is a sealed book to all. But Jesus sees our lives as Moses saw the promised land from Pisgah's top; and He points out to us the true path; He shows us the turning-points, and puts in our hand a chart by which we shall safely find our way to the best life here and to heaven beyond.

Jesus the Guide in the Way. — " A traveler who has scaled the Alps, and knows all the difficulties and dangers which beset the climber, has given very lucid and practical suggestions, out of his own experience, for the benefit of those who aspire to reach the Alpine summits. His advice may be condensed into these pithy points: 1. Get a guide; 2. Get the best guide; 3. Get a guide who has been well tried; 4. When you have found him engage him quickly; 5. Trust yourself unreservedly to his guidance; 6. Do exactly what he tells you, do as he

does, step where he steps, stop when he stops, go on when he goes on." — *Sunday School Times.* This is an exact picture of what we should do with respect to Jesus, our guide. We walk amid a thousand unknown perils, of cold, of concealed crevasse, of sudden avalanche, of giddy abyss, of slippery path, and only Jesus is the way to go safely through them all.

CHRIST THE WAY. — If we ask ourselves what we need for salvation, and therefore what all men need, we shall see that we need (1) to know that there is a God and a heaven; (2) we need to become acquainted with our Father; (3) we need forgiveness of sins; (4) we need a new heart, a new life, to fit us to live with our Father in His holy home; (5) we need every motive, hope, fear, duty, love, to enable us to live a true life; (6) we need the Holy Spirit to give life and light to guide us and teach us day by day, and be to our lives what the spring sun and rain are to the earth: (7) we need a perfect example and ideal life before us. Now all these are found in their fulness only in Jesus Christ. In Him we find every golden chain let down from heaven to lift us up to heaven. Jesus is the way across the chasm between sin and holiness, the evil heart and God.

A CHINAMAN'S EXPERIENCE. — The superiority of Christianity over other religions was thus illustrated by a converted Chinaman. "A man had fallen into a deep pit and was unable to move. Confucius passed by and said, 'Poor fellow, I am sorry for you. Why were you such a fool as to get in there? If you ever get out don't get in again.' Next came a Buddhist priest. He looked down and said, 'Poor fellow, if you scramble up two-thirds of the way I might reach down and help you out.' Last of all the Saviour came, reached entirely down to the bottom, lifted him up, set him on his feet, and said, 'Go and sin no more.'" — *W. Dickson.*

THE PROOF THAT CHRIST IS THE WAY lies in what He has actually done for the world. We are told that Jesus and His Christianity are behind the age. Jesus is behind the age as the wind is behind the ship, making it go; as the engine is behind the factory, turning its machinery, and enabling it to do its work; as the sun is behind the morning, bringing the dawn.

TESTIMONY OF J. RUSSELL LOWELL. — "The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging thmselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed

7. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.
8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

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the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted — a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard — when skeptics can find such a place ten miles square on this globe, where the gospel has not gone, and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom." — *J. Russell Lowell.*

THE TWO MAPS. — In the volumes containing the United States census are a number of maps or charts showing, by means of varying shades of colors, the degrees in which various things pertaining to our country's welfare prevail in different parts of the land; as, for instance, wealth, ignorance, various diseases, different classes of the population Now, if there were to be made two maps of the world, one showing the happiness, comforts, morality, good deeds, benevolent gifts means of innocent enjoyment, the light shades showing the countries in which a large degree of happiness is enjoyed, and the shades growing darker as the blessings grow less; the other map showing the prevalence of Christianity, the lands where the purest Christianity is most prevalent being represented in white, and the shades darkening as the lands have a less pure Christianity, or less prevalent, down to the blackness of utter heathenism — it would be found that these two maps almost exactly coincide. The more Christianity, the more happiness; and

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then* Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

blessings lessen and sorrows multiply in proportion as there is less of the Christian religion. "The new age stands as yet half-built against the sky," but it is Christ that has built the new age thus far, and that building is rising faster and faster each year.

And the Life. — "There comes to my mind in closing a beautiful legend of classical mythology. It is the story of the sculptor who had made many great works of beauty in marble, charming the eyes of others, yet bringing no heart-ease to himself. One day, after he had spent months of labor in fashioning out of marble a figure of exquisite beauty in the form of a woman, he bore it up to the heights of Olympus to the feet of Jove, and besought that something might be given to him as master of his art that would bring him greater joy than the applause of the multitude or the sight of his own productions. Jove breathed upon the marble form, gave it life, and it went home as the bride of the artist to minister to him in after life and be his joy and strength." — *Prof. Hammill.*

Reference. — See under 1:4; iii.:16; v:14.

"I am the way, the truth, and the life. Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou shouldst pursue; the truth which thou shouldst believe; the life which thou shouldst hope for" (Thomas á Kempis, "Imitation of Christ," iii.: 56).

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9. He That Hath Seen Me Hath Seen the Father. — We can know God only through material manifestations, as we know men through our bodily powers and their bodily manifestations. So we know the sun only through the material objects through which or by which it is manifested. One minute of full direct vision of the sun would blind

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us. We see the light itself as reflected from objects; the colors, the chemical and life rays, the power that takes pictures, the heat rays, all only through some physical objects.

From one cup of water we can understand the nature of all the waters that flow in our rivers. From a few pieces of stone we know the nature of the rocks which build up our mountain chains. From a few rays of light we know the nature of all the light that radiates from the sun.

LIBRARY. — See Longfellow's "Legend Beautiful" in *Tales of a Wayside Inn.*

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12. GREATER WORKS THAN THESE SHALL HE DO. — The miracles of Christ are the types of what Christianity is doing on a far larger scale than could be done in Palestine. The kindly feeling, the desire to help, the increased skill which springs up under Christianity as flowers and fruits grow in the sunshine, have made Christ's works through His peoples greater than those He wrought in person. They are not miracles, but are better than the power of miracles, as the prolonged sunshine is better than a flash of lightning. Blind asylums have opened many eyes, and caused people to read and work even without sight. Hospitals have cured and cared for multitudes of sick and insane. We cannot raise the dead to life, but the average length of life has been greatly increased. The day-laborer has more of the best things in the world, — books, libraries, churches, railroads, telegraphs, newspapers, — than kings have in heathen lands. Dr. Dorchester states that 500 charitable societies in London expend $5,000,000 annually ; and in New York City, $4,000,000 annually are expended. In the United States, 43 institutions care for 5,743 deaf and dumb annually ; 30 for the blind, with 2,178 pupils ; and 11 for 1,781 idiots. *The philanthropies* sum up the result of Christian care for the poor — the orphans, little wanderers, insane, sick, foundlings, cripples, drunken outcasts, children — in the United States as amounting to at least $120,000,000 a year. All these things are but a small part of what Christianity is doing for man.

REFERENCE. — See under verse 6.

The historian Gibbon, in his *Decline and Fall of the Roman Empire*, commenting on the story of the Seven Sleepers, vividly pictures the surprise of the man who should fall asleep, and after the lapse of two hundred years, with the vision of the old world fresh in his mind, wake and look upon the strangeness of the new.

"Most wondrous, too, that the prophetic eye searching out the candidate for universal fame should turn to a captive nation, to a degraded province, to a village into which had run all the slime of creation, to an obscure peasant's cottage, and therefrom select an unschooled youth, born into poverty, bound to coarsest labor, doomed to thirty years of obscurity, scorned by rulers, despised by priests, mobbed by common people, by all counted traitorous to his country and religion, in death stigmatized by a method of execution reserved for slaves and convicts. Our wonder grows apace when we remember that he wrote no book, no poem, no drama, no philosophy; invented no tool or instrument, fashioned no law or institution, discovered no medicine or remedy, outlined no philosophy of mind or body, contributed nothing to geology or astronomy, but stood at the end of his brief career doomed and deserted, solitary and silent, utterly helpless, fronting a shameless trial and a pitiless execution. In that hour none so poor as to do him reverence; and yet could some magician have touched men's eyes they would have seen that no power in Heaven and no force on earth for majesty and productiveness could equal or match this crowned sufferer, whose name was above every man's name. The ages have come and gone; let us hasten to confess that the carpenter's son hath lifted the gates of the empires off their hinges, and turned the stream of the centuries out of its channels. By his spirit he hath leavened all literature, made laws just, governments humane, manners gentle, cold marble warm, refined art by new and divine themes, shaped those cathedrals called frozen prayers, led scientists to dedicate books and discoveries to him, so glorified an instrument of torture as that the peerless beauty seeks to enhance her loveliness by hanging his cross about her neck, while new inventions and institutions seem but letters in his storied speech." — *N. D. Hillis, D. D.*

Carpenter's Son the Conqueror.

Progress of Christianity. — At the end of 1000 years there were 50,000,000 people under Christian governments.

In A. D. 1500 there were 100,000,000; doubled in 500 years.

In A. D. 1800 there were 200,000,000; doubled in 300 years.

In A. D. 1880 there were 400,000,000; doubled in 80 years, or more gain in the last 80 years than in the previous 1800 years.

Library. — Dr. Dorchester's "Religious Progress" and Schauffler's capital little book, "The Growth of Christianity During Nineteen Centuries."

Dr. Dennis's Missions and Social Progress is of the first order.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14. If ye shall ask anything in my name, I will do *it*.
15. ¶ If ye love me, keep my commandments.

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COPYING RAPHAEL.— "Imagine one without genius, and devoid of the artist's training, sitting down before Raphael's famous picture of the 'Transfiguration' and attempting to reproduce it! How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should produce this masterpiece; for it would simply be Raphael reproducing Raphael. For this purpose have we been filled with the spirit of God, that we might do the very things which He would do if He were here. The works that I do shall ye do also; and greater works than these shall ye do; because I go unto my Father." — *A. J. Gordon, D. D.*

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14. IF YE SHALL ASK ANYTHING. — "God fades gradually out of the daily life of those who never pray; a God who is not a providence is a superfluity; when from the heavens does not smile a listening Father, it soon becomes an empty space." — *Mrs. Annie Besant, giving a leaf from her experience.*

"Power comes by prayer, — the secret of power is fire, kindled from above. One man and God with him stands undismayed among a thousand foes and can carry off the gates of Gaza and lift the pillars of Dagon's temple.

It is said of Themistocles, at the battle of the Salamis that he delayed that naval engagement until the land-breeze blew which swept his vessels toward the foe, and left every oarsman free to act as bowman and spearman." — *Rev. Arthur T. Pierson, D. D.* Thus we, receiving divine power and influence in answer to prayer, are free to give soul and body to doing the work of God.

REFERENCE. — See *Suggestive Illustrations on Matthew* under vii:7–11.

LIBRARY. — Trench's *Poems*, "The Suppliant." Longfellow's Poems, "Sandalphon." *The Poem*, "Strive Yet I Do Not Promise."

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15. KEEP, τηρήσατε, keep by means of guarding, or watching, the safe custody as the result of guarding against assault.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

KEEP MY COMMANDMENTS. — The commandments are kept by obeying them. Love is the source of obedience, as a fountain is the source of the river. If there is love in the heart it will manifest itself in this way as naturally as a fruit tree will show its nature by its fruit, or a rose-bush by its flowers. No kind or degree of emotion can be a substitute for obedience.

IF YE LOVE ME. — "You learn to know your guide by obeying him, and you learn to love him by committing yourself to him and trusting him. Spell that word Guide with a golden letter, and our lesson is done. Something about our divine Guide, Jesus Christ, you can learn from the Scriptures; something, too, you can gather from the testimony of other men. But, my friend, if you want to know Him you have got to obey Him, and if you want to love Him you must first trust Him." — *C. H. Parkhurst, D. D. in "The Swiss Guide."*

"When He began to teach, He did not go to the conscience, and say, 'Convict;' not to the reverential faculty, and say, 'Adore;' nor to the reason, and say 'Argue, speculate.' No: He went straight and at once to the great central force in nature — to that engine-like power in man, which has power not merely to propel itself, but to start all the long train of faculties that are dependent upon it into motion, and to say, 'Love.'" — *W. H. H. Murray.*

"The articles of our faith are the depths in which an elephant could swim, and the principles of our practice are shallows where a lamb could wade." — *Robert South.*

"Men will die for a new degree of latitude who will not give a drop of perspiration for a new degree of sanctity."

REFERENCE. — See under verses 21-24.

16. COMFORTER. — **παράκλητον**, from **παρά**, to the side of, and **καλέω**, to call or summon, for comfort or help, as an advocate, counselor, comforter.

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"The word is used in classical Greek, and a word of similar etymolgy, from which our word 'advocate' (*ad vocatus, called to* another), is derived, is used in classical Latin to denote a person who patronizes another in a judicial cause, and who appears in support of him. It was the custom, before the ancient tribunals, for the parties to appear in court, attended by one or more of their most powerful and influential friends, who were called 'paracletes' — the Greek — or 'advocates' — the Latin term. They were not advocates in our sense of the term — feed counsel; they were persons who, prompted by affection, were disposed to stand by their friend; and persons in whose knowledge, wisdom, and truth the individual having the cause had confidence. These paracletes, or advocates, gave their friends — 'prospelates,' or 'clients,' as they were called — the advantages of their character and station in society, and the aid of their counsel. They stood by them in the court, giving them advice, and speaking in their behalf when it was necessary. Jesus had been the paraclete of his disciples while he was with them." — *J. Brown, D. D.* He is called *advocate* (the same word here translated *comforter*) in 1 John 2: 1. He, the Son of God, who created the world, all wise, all powerful, stood with them, advising and defending them. This work now the Holy Spirit was to do for them as their advocate with God and man. Hence many would translate here *advocate* instead of *comforter*.

But the actual work done by the Holy Spirit is much wider than our word "advocate" denotes, whatever it may mean in classic Greek. So that it is as much too narrow in one direction as "comforter" is in another.

COMFORTING. — "The word rendered 'comforted' is used throughout the New Testament to signify 'strengthened.' A shivering man may be wrapped in blankets, brought to the fire, and so warmed for a time. That is our conception of 'comforting.'

"His vital forces may be stimulated and increased till they drive away the chill and conquer the cold. That is the New Testament idea of 'comforting.'

"Few words in the Bible have been more misunderstood than this. By it we mean 'soothing,' One to whom the language of the New Testament was a mother tongue would mean by it the opposite of 'soothing.' To us the word suggests lullabies; to him it would suggest war cries." — *William Burnett Wright, D. D.*

Thus Peter wrote, "I exhort (*lit.* comfort) you feed the flock of God" (1 Pet. 5: 1, 2). So on the day of Pentecost the Holy Spirit comforted

the disciples, by making them strong, courageous, and wise. *Helper*, in the R. V. margin, is a good translation of the word.

LIBRARY. — See Aldis Wright's *Bible Word Book*, pp. 146, 147, for examples of this use.

COMFORTED. — "The greatest tragic poet of Greece has left a description of the battle of Salamis. The Persian ships, many and strong, in double crescent lines, blockaded Piræus harbor. The Athenian vessels, few in number, were crowded within it. When the sun had set, the night before the battle, the commanders of both fleets went from ship to ship rousing the courage of the soldiers by brave words. Doing that Æschylus called 'comforting' the soldiers." — *W. Burnet Wright.*

"COMFORT, like 'virtue,' is a word that has lost much of its primitive force through the prevalence of a lower standard in the world's life, so that its original meaning is well-nigh lost sight of in practical use among men. Primarily 'virtue' is 'manliness,' 'bravery,' 'knightly character;' but as a matter of usage 'virtue' is merely such a measure of abstinence from crime as keeps one out of jail, and within the pale of decent society. Comfort originally meant strength, support, countenance; but now it is generally understood as meaning 'a state of tranquil enjoyment,' or 'that which produces the feeling of satisfaction.' In both cases the word has been deprived of its pristine vigor, until it fails of conveying its best meaning as an expression of thought and truth. In both cases, also, it were well for those who have character, and would evidence it, to reassert the true meaning of this symbol of courage and life, as a means of help to themselves and to their fellows.

Nothing is worthy of the name of comfort that is not strengthening, invigorating, inspiring. Life is a struggle, and he who lacks courage lacks comfort in life's contests. He who would give comfort must in some way give strength and courage: and he who would have comfort must avail himself of aids to courage and strength."— *Sunday School Times.*

OXYGEN. — The least spark on a wick dipped into a jar of oxygen will burst into a flame. The seeds that lie dormant in winter burst into life under the rays of the sun in spring. So is the soul when baptized with the Holy Spirit. His presence kindles the flames of holiness. To draw our breath in the fear of the Lord is like leaving the reeking atmosphere of city dens or malarial swamps and breathing the invigorating air of ocean or mountain tops.

The Holy Spirit is like the white light of the sun, which the prism of our daily lives divides up into many colors and hues; and various

natures and circumstances reflect them; but they all have one source, and all combined make the full and complete influence of the Holy Spirit.

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THE DISPENSATION OF THE SPIRIT. — "The Holy Spirit had been in the world before this, as the Old Testament Scriptures abundantly testify, but now came the dispensation of the Spirit, *filling all*, and not a few, *abiding*, not occasional, in great *abundance* and *power*. Formerly the gift was like the dew, now it is like the rain; formerly like the early dawning light, now like the full splendor and power of the day.

An organ filled with the ordinary degree of air which exists everywhere is dumb. Throw in, not another air, but an unsteady current of the same air, and sweet, but imperfect and uncertain notes immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music." — *From William Arthur's Tongue of Fire.*

ABIDE WITH YOU FOREVER. — "If the power of the Holy Spirit's drawing were to be likened, for a mere figure of speech, to magnetic attraction, the disciple through whom the Holy Spirit works would be the already magnetized piece of steel, and the outside sinner would be the bit of iron in its natural state. The natural iron is not moved by itself or in its own power, neither is it, in the present course of things, reached directly by the primitive lodestone; but it is by means of the magnetized steel that this iron is now lifted and drawn in the direction of the Polar Star of the universe. The power is the mysterious magnetic attraction, but the method of that attraction's working is through the magnetized steel that was once a bit of impotent iron. So it is with him that is born of the Spirit, in the plan of God's working." — *H. C. Trumbull, LL. D.*

MENDELSSOHN AND THE ORGAN. — "Mendelssohn, the great composer, once visited Freiburg cathedral, and asked permission to play on the organ; but the custodian refused. At last, after much entreaty, consent was given; but, when Mendelssohn began to play, the old man, who was also the organist, burst into tears and asked him for his name. He wept afresh then, and said: 'Only to think! I had almost forbidden Mendelssohn to touch my organ.' Recognize Christ, and give Him a chance at the keys of purpose and ambition and desire and thought and the entire manual. Let His hand touch and control every part of your life." — *From C. E. Address at San Francisco.*

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

LIBRARY. — Wright's *Master and Man*, p. 77, on comfort. Bernard's *Central Doctrine*, p. 164, note "How Christ Came to Church," p. 85.

17. WHOM THE WORLD CANNOT RECEIVE. — 'The ocean itself can pour but a scanty stream through a slender channel. Though the golden bowl be full of oil, the lamp will burn dim if the golden pipe is narrow or choked."

A man who lived in the swamp daily prayed to Jupiter for health. "Pray from the hill-top, and your prayer will be granted," answered Jupiter.

A rich but not generous man was once praying at family prayers that God would supply the needs of the poor. At his close, his son said to him, "Father, if you will let me have your barns, I will answer your prayer."

21. HE THAT HATH MY COMMANDMENTS, ETC. — "In one of Schiller's poems is a beautiful story about the birds, that when they were first created they had no wings; and the story is, that God made the wings, put them down before the birds, and said, 'Now, come and take the burdens up and bear them.' The birds had beautiful plumage and voices; they could sing and shine, but they could not soar; but they took up their wings with their beaks and laid them upon their shoulders, and at first they seemed to be a heavy load, and rather difficult to bear, But as they cheerfully and patiently bore them, and folded them over their hearts, lo! the wings grew fast, and that which they once bore, now bore them. The burdens became pinions, and the weights became wings. We are the wingless birds, and our duties are the pinions; and when at first we assume them, they seem loads; but if we cheerfully bear them, going after Jesus, the burdens change to pinions, and we,

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being *yet* present with you.

26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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who once thought we were nothing but servants bearing loads, find that we are sons and heirs of God, free to mount up with wings as eagles, running without being weary, walking without being faint." — *Arthur T. Pierson, D. D.*

A Heavenly Foot Society. — "The Chinese women are beginning to rebel seriously against the fashion of compressing their feet, which has so long limited their energies. It appears that a missionary has been preaching to them on the subject, and they have taken the matter so much to heart that they have started a 'Heavenly Foot Society.'" — *London Paper.* So every Christian should belong to the heavenly foot society to walk swiftly in God's ways, to do His will, to carry His gospel blessings to all.

Story of Stradivarius. — George Eliot, in one of her poems, puts some noble words into the mouth of Stradivarius, the old violin-maker of Cremona. Speaking of the masters who will play on his violin, he says: —

"While God gives them skill,
I give them instruments to play upon,
God chosing me to help Him.
. . . . . .
'Tis God gives skill,
But not without men's hands.
He could not make
Antonio Stradivarius' violins
Without Antonio."

At first reading these words may seem irreverent, but they are not. It is true indeed that even God cannot do our work without us, without our skill, our faithfulness. — *Dr. J. R. Miller, Making the Most of Life.*

27. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

KEEPING THE COMMANDMENTS. — They say that it does not make any difference whether a man keeps the Ten Commandments or not, he will go to heaven anyway. If that is the kind of a place heaven is, it is scarcely worth while for anybody to go there. It is simply this world over again

DOING GOD'S WILL FROM LOVE. — "A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies, and so far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations of our condition ; and to keep the house of the soul in order, due and pure, a God must come down and dwell within, as servant of all its work." — *Martineau.*

" If only we strive to be pure and true,
To each of us all there will come an hour
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

26. THE HOLY GHOST SHALL TEACH YOU. — To be good workers we must be full of God's Word, as an engine that would draw a train must be full of fuel, and fuel on fire : and there is no one thing that will so help us to do this as the Sunday school.

There is an old familiar comparison of a Christian worker full of knowledge to a cannon made of the strongest steel, loaded with the best powder, and the latest form of shot, but as useless as a heap of sand, unless touched with the fire of the Holy Ghost. But the comparison is equally true if we turn it around. All the lightnings of heaven cannot fire off an unloaded cannon. God does not use an unloaded soul for his work. We need most of all the Holy Spirit, for every man has something in him to be used. But if the Holy Spirit wishes to use a man where intelligence is required, he leads the man to gain the knowledge necessary for his work.

LIBRARY.— Dr. McKenzie's late volume of sermons, *The Open Door*, on p. 87, has a good illustration of this verse. Didon's *Christian Iconography*, for illustrations of the power of the Holy Spirit in imparting wisdom and truth.

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27. My Peace I Give Unto You. — There are two roads to peace — one is *through being conquered*, the other *through conquering*. "A country may always enjoy peace, if it is prepared always to submit to indignities, to accommodate itself to the demands of stronger parties, and absolutely to dismiss from its mind all ideas of honor or self-respect. This mode of obtaining peace has the advantage of easy and speedy attainment. But the peace we gain by submission is both short-lived and delusive. It is short lived, for a gratified desire is like a relieved beggar, who will quickly find his way back to you with his request rather enlarged than curtailed ; and it is delusive, because it is a peace which is the beginning of bondage of the worst kind." — *Expositor's Bible.*

False Peace.

"Once, as a poet was thinking of Napoleon's defeat when he tried to win Moscow, he had a dreadful dream of peace. Under the spell of his dream, he found himself in a dim, still, snowy wilderness ; many horsemen, covered with cloaks, their cloaks covered with snow, were sitting motionless ; dead fires were seen, with grenadiers, white with snow-stretched motionless around ; wagons, crowded with snow-shrouded, motionless figures, seemed to stop the way, the wheels fixed by a river-side, in ruts of water which the frost had struck into steel ; cannon were there, heaped over with snow ; snow lay on banners unlifted, on trumpets unblown. Was the seer of such a sight moved to cry "Peace, peace !" Better face the intense white flame that burst from guns, better face the terrible iron rain, better face the worst of war, than face a scene of peace like that ! Yet much that passes for peace in the region of the soul, and in relation to God, is not much better." — *C. Stanford, D. D.*

A Poet's Dream of Peace.

The other way to peace is through victory, the victory of good government, of all things in harmony, of the perfect control of right and of God. Says Lyman Abbott, "Great souls come to great peace only after great conflict. Not till in his own life and soul the devil has been vanquished can any one of us vanquish him for others ; and the greater his battle for others is to be, the greater the battle in and for himself will be."

"Their peace shall flow as a river." Beginning in a little mountain spring it flows, a little rill, over many a stony obstacle, down precipices, through forests and green fields, gleaming in the sunshine, somber and slow in the shade, but con-

Peace Like a River.

tinually growing stronger and deeper, receiving new life from other streams, till at last it becomes a broad and deep river, flowing peacefully over the rocks that broke it into foam in its earlier career, and feeling the pulsations of the tide waves of its ocean home.

PEACE WITH ONE ANOTHER. — All Christians are like the different voices in a choir, and instruments in an orchestra, made to be in harmony, although differing so much in tone and in quality

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PEACE IN ONE'S OWN SOUL. — All the parts of the soul are in harmony ; like the different stops of an organ, our will, our purposes, our conscience, our tastes and desires, our love, are all one beautiful harmony.

LIBRARY. — Longfellow's *Poems*, "The Arsenal at Springfield," and "Christmas Bells ;" Ruskin's *Modern Painters*, Vol. V., "Peace."

"Peace hath her victories,
No less renowned than war." — *Milton.*

"Dream not helm and harness
The sign of valor true ;
Peace hath higher tests of manhood
Than battle ever knew." — *Whittier.*

PEACE is (1) Peace with God. (2) Peace with Heaven ; a harmony and sympathy with all that is there. (3) Peace with nature ; a harmony with all its laws. (4) Peace with self ; all the various faculties of our nature being in accord, and working harmoniously. (5) Peace with men. (6) Peace of an approving conscience. (7) Peace of a submissive will. (8) Peace that comes from victory. (9) A Peace which is eternal, unbroken, perfect.

COMPARE the fulfilment of this promise in the Acts, — Peter rejoicing in prison ; Paul and Silas singing praise in the jail at Philippi ; Paul's good cheer on the wrecked ship, "rejoicing evermore."

28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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LIBRARY. — Professor Drummond's *Pax Vobiscum* (James Pott & Co.). *The Hymns* "Peace, Perfect Peace;" and Mrs. Stowe's "When Winds are Raging o'er the Upper Ocean."

PEACE, TWO PICTURES OF. — "In the Pitti Palace at Florence, are two pictures hung side by side, one by an English artist, the other by a Florentine. One is a picture of a stormy sea, with its mountain waves, and black clouds, and fierce lightning flashing across, and revealing in the waters a human face racked with the agony of helpless despair. The other is a like stormy sea, with as fierce lightning, and as threatening waves and clouds; but in the midst of the waves is a rock, against which the waves dash in vain, and in the cleft of a rock is some green herbage and flowers and a dove sitting on her nest, — all safe, because defended by the cleft rock." — *Waldo Messaros.*

TWO PICTURES OF PEACE. — Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone, lake, among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest. . . . Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when the bloodhounds were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them as a last legacy, "My Peace."

THREE PILLOWS OF PEACE. — "When I visited one day, as he was dying, my beloved friend Benjamin Parsons, I said, 'How are you to-day, sir?' He said, 'My head is resting very sweetly on three pillows, — infinite power, infinite love, and infinite wisdom.'" — *Hoods Dark Sayings on a Harp.*

CHAPTER XV.

THE TRUE VINE AND ITS BRANCHES.

1. I am the true vine, and my Father is the husbandman.

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WHAT MAY HAVE SUGGESTED THE COMPARISON.— "Those who assign the discourses to the walk to the Mount of Olives, down to Kedron through the vineyards, draw the figure from the vineyards, and the fires burning along the sides of the Kedron valley in order to consume the vine-cuttings (*Lange, Godet*)." Others think it was suggested by the great golden vine over the Golden Gate of the temple, which Josephus says was so large that it "had clusters as long as a man." He also says that the Golden Gate had no doors that could be closed, but through it "the clear and unexcluded heaven shed its light within, and from without appeared the whole gilded entrance of the first house, all whose interior shone with gold."

According to Joseph ben Gorion, its "leaves and buds were wrought of gleaming reddish gold, but its clusters of yellow gold, and its grapestones of precious stones." There was such a vine over the throne of the king of Persia, which was greatly admired by Alexander the Great. This vine must have been often seen by the disciples. According to Jewish authorities, this vine kept growing by means of offerings of a leaf, or a cluster, or even of a branch. Thus in many ways this vine may well have symbolized Christ, the true vine, most glorious and precious, that overhangs the gate to the Heavenly Temple.

PALESTINE THE LAND OF THE VINE,— While the above is very interesting and suggestive, yet such a vine is too mechanical and dead to even suggest the deepest and best truths Jesus taught by calling Himself The True Vine.

"The vine stamped on certain coins of the region is the symbol of Palestine ; for the grape is the king of fruits there."

"No less than five of our Lord's parables refer to the vine. The Land of Promise was a land of vineyards; and Judæa especially, with its temperate climate, and elevated rocky slopes, was admirably adapted for the culture of the vine. A vineyard on a terrace or brow of a hill is the first object that strikes the eye of the traveler when he approaches Judæa from the desert. A vineyard on a hill, fenced and cleared of stones, was the natural emblem of the kingdom of Judah; and this heraldic symbol was engraved on the coins of the Maccabees, on the ornaments of the temple, and on the tombstones of the Jews. It is not without significance that the vine should be thus peculiar to Judæa. One of the most perfect of plants, it belongs to one of the most perfect of countries as regards its physical structure. Contrast the grapes of Eshcol, the variegated scenery of that valley, and its geological conformation, with the hard dry woody fruits of the parched plains of Australia." — *Hugh Macmillan's Bible Teachings in Nature.*

I AM THE TRUE VINE. — Note in how many respects the vine is a fitting symbol of Christ:

(1) "The vine belongs to the highest order of the vegetable kingdom. It is the most perfect of plants. For the harmonious development of every part and quality — for perfect balance of loveliness and usefulness, none equals the vine. Its stem and leaves are among the most elegant in shape and hue, its blossoms among the most fragrant and modest, while its fruit is botanically the most perfect; and painters tell us, that to study the perfection of form, color, light, and shade, united in one object, we must place before us a bunch of grapes." — *Hugh MacMillan.* **The Vine the Most Perfect of Plants.**

(2) "It is perfectly innocent, being one of the few climbing plants that do not injure the object of their support. It has no thorns — no noxious qualities." — *MacMillan.*

(3) Vines, like other plants, obtain more of their substance from the rain and air of heaven than from the earth. Prof. Atwood says that only one one-hundredth of wheat is from the soil. Some buckwheat was planted in water, with a minute quantity of plant food, and there grew from it a healthy plant with tropical luxuriance weighing 4,786 times as much as the seed. Another curious experiment has been tried. A tree weighing five hundred pounds was planted in two hundred pounds of dried earth, placed in an earthen vessel. Everything except air and water was excluded by a perforated metallic cover; and for five years nothing was added but pure water. At the end of five years the tree was taken out and weighed. It had gained one hundred and **More From Heaven Than Earth.**

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sixty-nine pounds, while the soil had lost but two ounces. Nearly the whole growth of the tree was from the air and rain of heaven. So, while we must live on the earth, our best growth and life are derived from heavenly food.

(4) "He wished to represent the permanent spiritual union of His disciples with Himself; and therefore a perennial and not an annual plant must be selected, a dicotyledonous tree with branches, and not a monocotyledonous tree without branches. The image of the lily suited Him when His own personal loveliness, purity, and fragrance, and His own short-lived single life on earth were intended to be shadowed forth; and the image of the palm-tree, which has no branches, suited the disciples when their own individual excellence was portrayed."

Having Many Branches.

(5) "All its parts are useful. Its foliage affords a refreshing shade from the scorching sunshine. Its fruit was one of the finest oblations to the Divinity, and, along with bread, is one of the primary and essential elements of human food. In common with other plants, it purifies the air — feeding upon what we reject as poison, and returning it to us as wine that maketh glad the heart, and in the process maintaining the atmosphere in a fit condition for our breathing."

Its Usefulness.

(6) The vine fitly represents the fruitfulness of Christ and of believers in Him; "and hence the plant that can do this adequately must be a cultivated one — not a mere herb of the field, like corn, yielding fruit only on the top of a stalk, but a tree yielding fruit on every branch." "The Palm," says a writer in the Sunday School Times, "needs to be planted near living waters, and the olive gives much of its strength to wood and leaf. But the vine can find sustenance on rocky hillsides, as its whole being goes out in its fruitage." "It adapts itself to almost any kind of soil, climate or location."

Its Fruit; from All Soils.

(7) "Believers exhibit, with general features of resemblance, considerable personal differences: and the plant which is to represent this quality must admit of considerable variability within certain distinct and well-recognized limits. All these qualifications meet in the vine, and in the vine alone." — *Macmillan.*

Variations.

"In all these aspects the vine is the shadow of Him who is altogether lovely — who unites in Himself the extremes of perfection — who is continually doing good — who beautified our fallen world by His

presence, changed its wilderness into an Eden, and made the polluted atmosphere of our life purer by breathing it, and is now transforming our evil into good, and our sorrow into a fruitful and strengthening joy." — *Macmillan*: *Bible Teachings in Nature.*

Library. — *Bible Teachings in Nature*, by Hugh Macmillan, LL. D., F. R. S. E. (Macmillan), Ugo Bassi's *Sermon in the Hospital*, a poem on the vine and its branches (10 cts., Pott & Co.). Barry on *Fruit Culture.* The lately discovered *Teaching of the Apostles* shows how frequently "The Vine of David" was used as a metaphor for the Christ, the son of David, in the times when Christ lived, and probably in the years immediately preceding His coming.

Ye Are the Branches. — "A beautiful theory has been established in vegetable physiology which illustrates in a most striking manner the nature of the union between Christ and believers, as symbolized by a vine and its branches. This theory proceeds on the assumption that all plants, without exception, are strictly annual. A tree, under which class the vine, of course, is included, is generally supposed to be a single plant, like a primrose, or a lily, only that it does not fade in autumn, and is possessed of a perennial growth. A tree is now found to be, not a single individual, a single plant, but, on the contrary, an aggregate of individuals, a body corporate. The idea involved in a genealogical tree is exactly that which is involved in a natural tree; the former consisting of living and dead persons, as the latter consists of living and dead plants. In its full wealth of summer foliage and vigor, a tree is literally a vegetable colony, propagating its individual plants vertically in the air, instead of spreading them out horizontally over the earth's surface, like herbaceous plants." — *Hugh Macmillan.*

The Nature of a Tree or Vine.

The Dependence of the Branches. — Every true Christian is a branch of Christ, and connected with him in the most vital manner. The life of Christ flows through his soul. The spirit of Christ fills his spirit. Each Christian is a branch growing on the Tree of Life.

As the vine supports the branches, and its life flows through them all and is their life, so Jesus is the sustaining power of the Christian kingdom, and the source of the life in all His disciples. They are all born from above by the Spirit. They all live in and through Him. "To live is Christ." Take Christ away from the church, and it is dead, a separated branch, a house without a foundation, a limb amputated from the body.

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INDIVIDUALITY OF THE BRANCHES. — "The discoveries of vegetable physiology have shown that every branch is, in fact, a tree perfectly distinct and complete in itself: a tree which, by means of roots struck into the parent tree, derives its life, and sends out its leafage. A tree is, in truth, a colony of trees, one growing on another — an aggregate of individuals — a body corporate, losing nothing, however, and merging nothing of its own individuality. It is charming to study a scientifically written biography of a tree, giving an account of its cells and pores and hairs, telling the tale of its evolutions and its education; its infinite relations with all the elements, and how it is affected by the chemistries of nature; tracing it from its first faint filament to its full wealth of foliage and its final sweep of extension; thereby revealing through this miracle of the forest the glory of God. But, for the reasons suggested by some of the thoughts just confessed, interesting as is the story of a tree, a Christian will find the life-story of a mere branch scarcely less interesting, for it teaches him how to connect the ideas of total dependence and perfect individuality." — *C. Stanford, D.D.*

THE VARIETY OF THE BRANCHES. — "There may be a hundred branches in a vine; their place in reference to each other may be far apart; they may seem to have but a very distant connection with each other; but having each a living union with the central stem, they are all members of the same vine, and every one of them therefore is a member one of the other. Some of the branches are barely above the ground; some peer higher than all the rest; some are weighted with fruit, much fruit rich and fine; some bear but little fruit and that only small and inferior; some occupy important and central positions; some are seemingly insignificant, and look as though they might readily be dispensed with; as though, indeed, the tree would be healthier and more graceful without them; some are old and well grown, thoroughly strong and established; others are young, delicate, and need development. But whatever variety there may be among the branches in size, circumstances, or state, they all form a part of one complete, harmonious and like-natured whole. The vine-stem is the common centre, and in it all partake of a common life." — *J. J. Wray.* All bear the same kind of fruit, with an emphasis on different qualities of color, flavor and size.

THE HARMONY OF THE BRANCHES. — Mr. Ruskin in the fifth volume of his *Modern Painters*, shows us how the leaves array themselves in such a way as to give each one the most possible sunlight.

2. Every branch in me that beareth not fruit he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Unity in Variety of the Branches. — "Each member has his own personality, his own individual existence ; and yet, living or dead, he is regarded as a scion, or branch, of one common stock — a component and integral part of one tree. The same bond unites each to all ; the same sap pervades all ; the same life animates them all. Christ is not the trunk, nor the branches, but the whole vine ; they are members of His body, of his flesh, and of His bones." — *Hugh Macmillan.*

We thus see what is the real unity of the church. It is not a unity of form, it is not a unity of a single branch. The *branches*, the great denominations and societies, and the smaller *boughs* of individual churches and lesser organizations, and the *twigs*, or individual Christians, are not wrought or twisted into one branch ; but are one because they are Christ's, because the same spirit and life and loyalty and love run through them all, and they all bear the same heavenly fruit. No great organization, but Christ Himself, is the vine that bears all the branches.

A Vital, Not a Mechanical Union.— "It is, of course, possible to attach a bough or branch either to the stem of a vine or the trunk of any tree by artificial means, and so to secure a kind of external union therewith. A length of cord or iron wire may accomplish a poor and pitiful result like that ; but the stem knows it not and the branch is withered, however painfully and skilfully art may struggle to endorse the lie. In the same way we may be mechanically and externally united to the visible Church of Christ. That is entirely an affair of contrivance, a mere matter of ligature or glue. It is altogether and at most a concern of nomination, register or ceremonial. But let it be remembered that this is in itself stark naught. Never a rotten branch on the floor of a forest, a branch that breaks and crackles beneath the foot of a passer-by, is more dead than we are, if the hasp and staple of Church membership, if the hook and eye of registration, if the glue of mere sectarian adhesion, if the paint of mere external profession are all that holds us on to the Christ of God. — *J. J. Wray.*

How the Branch Grows. — "This growing is to be the growth of a branch: not by accretion, by adding to the surface, but by strength and development from within. You may make a mole hill into a mountain by bringing a sufficiency of material to it, to swell the rising pile ; but trees and branches expand from within : their growth is the putting forth of a vital but unseen force. The life-power in the stock, being

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also in the bough, compels an outward exhibition of results in progressive keeping with the vigor and strength of the supplies. So the believer 'grows up' into Christ, into ever-increasing holiness, influence and grace through the Divine afflatus which is at work within his soul, for it is thus that 'God worketh in you' more and more 'to will and to do of His good pleasure.' By this inner power the branches of a tree have a wonderful power of assimilation. They take hold upon all surrounding forces and turn them to advantage. The dew that falls, the gases of the atmosphere, the descending rain, the chemistry of the sunlight, all are drawn into it; all are made a part of itself, are made to serve its purpose and to nurse its health. The very storms that blow, the alternations of weather that test and try it and ofttimes seem to work it damage, are all made to consolidate its fibres, to quicken the action of its sap, and send new energy through every vein, a stronger life-thrill into every leaf. So grows the righteous soul into higher, stronger, more mature religious life." — *Rev. J. J. Wray.*

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2. He Taketh Away. — As long as there is hope of their bearing fruit they are permitted to remain, and are pruned and cared for. (See Luke 13 : 6-9.) If this is of no avail, they are taken away, (1) by the natural withering away of those who draw no nourishment from the true vine. They lose their interest, and practically sever their connection with Christ and his church. (2) By excommunication, the outward expression of their severance from Christ the true vine. (3) By persecution and trials; by demands on their purse, or time, and calls to self-denying service. (4) By the separation from God's people at death and the judgment. (See Matt. 21 : 19, 20. See under verse 6.)

He Purgeth it. — "A multitude of references, perhaps the best gathered up in Ugolini's Thesaurus, under the head *De Re Rustica Veterum Hebræorum*, show that the rule laid down in verse 2 was the ancient one; as it is now in Palestine, where the French cultivators of the vine have not introduced other principles of pruning. The 'purging' or 'cleansing,' was the *pruning;* and the same thing is often expressed in old English books on husbandry by the word 'purge;' thus tranferring the Oriental figure to our language. In our Revised Version, the figure is kept better than in the Authorized, by substituting 'cleanseth' for 'purgeth,' in verse 2, and then keeping the word 'clean' in verse 3, to correspond with the Greek, and to show that pruning the vine is referred to in the 'clean' of verse 3. In the Greek, the parable is not inter-

rupted by verse 3, as in our Authorized Version. While the 'cleansing' and 'clean' here are the same words used throughout the Bible for ceremonial purification, the language, it should be noted, follows the common Oriental view that uncleanliness was to be *removed.*" — *Sunday School Times.*

"There is a curious play of words in sound between the taking away (*hairei*) of the fruitless branch and the purging (*kathairei*) of the fruitful branch." — *Cambridge Bible.*

PRUNING. — In a large greenhouse where they raise the best roses I ever saw, often in the winter worth their weight in gold, I asked the florist why his roses were so much better than others. His reply was: "I love them so." But every one could see that he showed his love by great richness of soil, and close pruning. His whole object was to obtain not the most luxuriant vines, but the most and the best roses. But of all plants the vine seems to need the most pruning.

PRUNING — AN EXPERIENCE. — "I stood last summer in a magnificent hothouse, where the luscious clusters of grapes were all around and above; and the owner said, 'When my new gardener came, he said he would have nothing to do with these vines unless he could cut them clear down to the stock; and he did, and we had no grapes for two years; but this is the result.' It did not look much like fruit when the stocks stood bare and the floor was heaped with cuttings; but the gardener looked over the two years, and saw what we were seeing and tasting. And thus we naturally turn to our Saviour's words: 'Every branch in Me which beareth fruit, He purgeth it that it may bring forth more fruit.' God prunes the trees in His own garden, and Faith looks away from the stock which seems so cruelly cut down, and sees the riches of coming years. Any one can see, at a glance, how Paul has learned this lesson, when he says of tribulation, and distress, and peril — 'Nay, in all these things we are abundantly the conquerors through Him that loved us.' Rom. viii:37." — *M. R. Vincent in Gates to the Psalm. Country, The "First Psalm."*

PRUNING is executed a great many ways besides by afflictions — the limitations of school life, the restraints of desire, the things one must give up in order to success, the cutting off from time or expense of the things one wants, in order to do right, or to help others, — are all a part of the pruning process.

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PURGING BY PRUNING. — "But the principal method of purging is by pruning ('purge' is used in old English books on husbandry, to express pruning). There is no tree that requires so much pruning as the vine. In the fall nearly all the branches are cut off, either close to the stump, or to the main branches, and during the summer the luxuriant growths are continually taken away so as to throw all the life and strength into the vine and into the fruit. Young vines are not allowed to bear fruit for three years. The fruit is thinned out so as to leave the rest to grow into perfection. 'Never prop a fruit tree' is sound advice; let it bear only so much as can grow thriftily. Excessive bearing injures the vine. The poorer clusters are removed." I saw some large and beautiful chrysanthemums the other day. I wished a plant full of them. The florist said that it was impossible, for only one flower was allowed to grow on each plant. All other buds are removed. Moderately large flowers can be grown three on a plant; and only small to medium ones where there is no pruning of the plant.

THINNING FRUIT aids perfection of fruit. Men sometimes try to bear more kinds of fruit than they are able to bear, and are tempted to prop the tree with tonics. "They are overworked, overburdened and overtaxed." They try to do too many things, and do nothing well. "The best way is to *shake the tree*, and free it of the extra fruit. Prune, clip, cut, pluck, and reduce the fruit till it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not *overloaded* with fruit which never will reach its full development." — *H. L. Hastings, D. D.*

PRUNING THE BRANCH THAT BEARS FRUIT. — "We must be guarded against the idea that affliction of itself can develop the fruitfulness of the Christian life. We find that in the fruit tree the pruning is only of use when there are latent or open buds to develop. And so, unless we have Christian life and Christian capabilities, affliction, so far from doing us good, will only harden and injure us. But, while affliction cannot impart spiritual life, there are instances in which God uses it to quicken the soul dead in trespasses and sins. And here, too, we find an analogy in nature. The buds of plants almost always grow in the axil — the vacant angle between the leaf and the stem, where the hard, resisting bark which everywhere else invests the surface of the plant, is more easily penetrated, and allows the growing tissues to expand

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abid in the vine; no more can ye, except ye abide in me.

more easily. The axil is, so to speak, the joint in the armour of the stem. 'A wound is virtually an axil, for the continuity of the surface is there broken, and consequently the resistance of the external investiture diminished.'" — *Macmillan.*

Live Branches Only Are Pruned. — Vines are pruned because they are of value, and have greater possibilities than they have realized. The artist sees greater perfection possible to his best picture. The metallurgist sees greater purity for gold, greater strength in steel, where the common observer sees perfection.

"It fares exactly so with God and some of His elect servants. Men seeing their graces, which so far exceed the graces of common men, wonder sometimes why they should suffer still, why they seem to be ever falling from one trial to another. But He sees in them — what no other eye can perceive — the grace which is capable of becoming more gracious still; and in His far-looking love for His own, who shall praise Him not for a day, but for an eternity, He will not suffer them to stop short of the best whereof they are capable. They are fruit-bearing branches, and just because they are so he prunes them, that they may bring forth more fruit." — *R. C. Trench, D. D.*

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3. Now Ye Are Clean. — In one of his lectures at Northfield, Arthur Pierson "took in one hand a glass full of inky water, to represent the evil remaining in the heart after one has renounced known sin. In this condition a man presents himself to God, clean in the intentions and purposes of his life, unconscious of indulged sin, and asks God to do for him what he cannot do for himself. In the other hand was held a pitcher of golden syrup, which he continued slowly pouring into the glass, until gradually every drop of inky water had been displaced and replaced by the golden fluid."

Abide in Me and I in You. — "One of the great modern painters, who had painted successfully the figure and face of Christ, said that he was not a Christian when he began, but that he had become one as he painted Him, and that he had come to have the right to picture Him because he at length felt Him. One could hardly keep on painting Christ forever without sometime confronting the question of how much

right he had to do it. Apparently this man had been allowed to paint until the theme had so won its way into his soul that he could not let it go, and would try to deserve it rather than surrender it."

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THE SCENTED CLAY. — A Persian fable runs thus: "One day, as I was in the bath, a friend of mine put in my hand a piece of *scented* clay. I took it, and said to it, 'Art thou musk or ambergris? for I am charmed with thy perfume.' It answered, 'I was a despicable piece of clay, but I was some time in the company of the rose, and the sweet quality of my companion was communicated to me.'

POWER OF COMPANIONSHIP. — "One's companions have much to do with making one's moral atmosphere. Perhaps more lives are ruined through the corruption which comes from evil companionship than from any other external cause. 'Go with the wolves,' says a Spanish proverb, 'and you will learn to howl.' 'Go with mean people,' says an English by-word, 'and you will find life mean.' There are few actions in a boy's life more important than the choosing of his friends; yet this choice is too often left to the decision of circumstances, or to the pleasant preferences of the hour."

"When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

RAPPACINI'S DAUGHTER. — We may learn the power for good of abiding with the good, through the power for evil by abiding with the evil.

In his *Mosses from an Old Manse*, Hawthorne tells a weird story of a chemist named Rappacini, who was investigating the nature of poisons, and had a charming garden in which every plant and flower was poisonous. His beautiful daughter lived in this poison atmosphere till her whole nature became poisonous, so that at length flowers withered at her touch, insects flitting before her fell dead in her breath, and even spiders and reptiles perished, scorched and convulsed by her

presence. And a young student, attracted by her beauty to walk in that Eden of poisons, was at length astonished and enraged to find himself even by this partial abode there, so impregnated with the poison that the flies and spiders of his room withered in death when he breathed upon them, and this poison fragrance surrounded him everywhere like an atmosphere.

So whosoever lives in the paradise of fault-finding, his daily breath the poison fragrance of sins and errors, becomes himself contaminated, and contaminates others; while those who live with the good, in an atmosphere of purity and love, may become themselves filled with the beauty of holiness.

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Training Canaries by Companionship.— "In a small town called St. Andreasberg, Saxony, some seven hundred families are engaged entirely in the task of rearing and educating good canary singers. A great proportion of these singers is sent abroad, far or near — to London, to Australia and to the United States, where one single firm ships 100,000 birds each year. These canaries are the inferior birds, and *schreir*, as they are called in Germany, on account of their notes. These schreir, which are bought for from seventy to eighty cents in the Harz, are sold for $2, $3 or $4 in America. The best birds are kept in Germany, where they are called hohlroller. A good hohlroller can not be had under $8 or $10 in the Harz, and $20 and $25 are no unusual prices. But such birds are certainly splendid singers. The Germans have quite a number of words, each of which applies to a different sort of tune, or intonation; the beulrolle is in minor key; klingerolle applies to silver tones; koller to a warbling which reminds of the murmur of water; gluchrolle is similar to the nightingale's notes, and one may say that every detail of the canary's song has been named and that for every one there is a standard of perfection which the expert fancier knows very well. The song of all canaries is not exactly similar. Each race has its special points, and while the one is great on beulrolle, for instance, it is weak on gluchrolle, while the case is reversed with another race.

"Of course singing is a natural feature with canaries, but the influence of education is considerable. The educational curriculum begins in May for the young canaries, and they are, as soon as possible, separated from their parents. Education is all in this: Keep the young bird from hearing any but excellent singers. Some fifteen or twenty young canaries are put in one cage with an older bird, an especially good singer, and he teaches them the elements. They try to imitate him, and hence comes his beneficial influence. In August each of the young birds is put in a small cage and kept in the immediate vicinity of the cage of

the teacher. The best are put in the nearest vicinity of the teacher." — *Popular Science Magazine.*

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ABIDE IN ME. —

" As some rare perfume in a vase of clay
Pervades it with a fragrance not its own —
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell thou within it, tune and touch the chords,
Till every note and string shall answer thine.

Abide in me; there have been moments pure,
When I have seen thy face and felt thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me — and they shall ever be;
I pray thee now fulfil my earnest prayer,
Come and abide in me, and I in thee."

— *Mrs. Harriet Beecher Stowe.*

CONTACT OF SOUL WITH SOUL. — Souls grow by contact with other souls. The larger and fuller the spirit with whom we come into touch, and the more the points of contact, the more free and strong is our growth. Life kindles life, love awakens love, courage arouses courage, self-devotion inspires self-devotion, thought quickens thought. So that there is nothing in the universe like abiding in Christ to promote the growth of our souls in every good. *How may we abide in Him?* (1) By faith; (2) by communion with Him; (3) by doing His will; (4) by doing all with right motives for His sake; (5) by loving Him; (6) by the means of grace, the Word of God, prayer, the Sabbath; (7) by letting His word abide in us (v. 7), continuing in the school of Christ.

" On one occasion there sat opposite me in the corner of a railway train a young man busily reading. He held his book so that I could see what it was, and I noticed that it was The Imitation of Christ. When the people had left the car, I sat beside him and said, 'You have a fine book there.' He looked at me and replied, 'I am glad you think so.'

5. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire and they are burned.

'Yes' said I, 'it has been a great help to me, but I have found something better.' 'Better? said he, 'Do you think there is anything better than imitating Christ?' I said, 'There is for me, anyhow.' 'What do you mean?' he asked. 'I have always been a bad hand at imitation,' I answered. 'When I learned drawing, when I tried as a lad to throw the cricket ball, and since I became a minister, I have always been a poor hand at imitating; and much more so, in imitating the Lord Jesus; but if my drawing master could only have passed the spirit of his genius into me, he might have drawn through my hand or wrist, as with his own; or if the captain of the cricket team could have infused himself into me, he might have thrown that cricket ball as far through my hand as through his own; and if the holy man with whom I was first associated in the ministry could have inspired me, he could have preached as good a sermon by my lips as by his own. But all these suppositions are impossible, yet, in the case of the Lord Jesus, it is the simplest fact that He can impart Himself into the heart; so that religion is no longer imitating Jesus Christ, but having Christ in the soul to repeat in us His own holy and blessed life.'" — *Rev. F. B. Meyer, D. D.*

Fruit by Abiding in Jesus.—"The influence of religion in the human heart may be compared to the effect of electricity on a piece of iron. At first but an inert mass of cold metal, it becomes, by the presence of the electrical current, a magnet capable of activity in manifold ways, and of exerting a power which, when looked at in its original state, seemed an impossibility." — *Phillips Brooks.*

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5. Bringeth Forth Much Fruit. — Compare the grapes of Eshcol, which the spies brought from the Promised Land (Numb. 13:23-24). "Single clusters are mentioned weighing ten or twelve pounds. Tobler speaks of individual grapes as large as plums. Kitto (*Phys. Hist. of Palestine*, p. 330) states that a bunch of grapes of enormous size was produced at Welbeck from a Syrian vine, and sent as a present in 1819 from the Duke of Portland to the Marquis of Rockingham. It weighed nineteen pounds, and was conveyed to its destination, more than twenty miles distant, on a staff by four laborers, two of whom bore it in rotation." — *Cook*, "The arrangement referred to in Numbers was probably made, not because the weight was too great for one person to

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carry, but in order to prevent the grapes from being crushed." — *Ellicott.* "In 1845, Dr. Mitchell, of Philadelphia, grew a cluster of grapes that was *two feet four and five-eighths* inches in length and *three feet* across the shoulders or wings. The vine was only three years of age. Have we any record of a larger bunch?" — *Massachusetts Ploughman.* "The heaviest bunch of black grapes that has ever been recorded weighed twenty-three pounds five ounces; length, twenty-four inches; and width across the shoulders, twenty-two inches." — *Boston Cultivator.*

THE FRUIT. — The fruit is the faith, love, and obedience referred to so often in our last lesson. It includes all the fruits of the Spirit, — love, joy, peace, long-suffering, etc. (Gal. 5:22, 23.) It includes the Ten Commandments and the Beatitudes and all the Sermon on the Mount. It includes all labors for the conversion of souls and for the blessing of mankind. It is not measured by the results, the amounts of money given, the number of souls saved, as we are too often inclined to measure fruit; but by the love, the obedience, the graces, the devotion, which lead to these outward results, as we see in Christ's words about the widow's two mites.

GOOD FRUIT — "An old English poet and Christian pastor, noted for his quaint ideas, has left us some verses on a cluster of grapes which are worth recalling. On every bunch he fancied he saw the letters J and C over and over again repeated; for as those letters were commonly written (not printed) two hundred years ago, they made two half-circles, and every two grapes, where they touched each other, gave the impression of these letters to the pious pastor. He pointed them out to one standing by, who asked him what the letters signified. He answered, 'Joy and Charity.'

'Sir, you have not missed,'
The man replied. 'It figures Jesus Christ.'

We may smile at the odd notion; but happy is the man who sees Jesus everywhere in what is good and sweet." — *Bishop A. Cleveland Coxe, LL.D.* in *S. S. Times.*

The Romans designated the union of all the virtues in the word we render fruit; and their word for bread comes from Pan, the representative of Nature, whose stores we gather for our common sustenance in our pantries.

GRAPE-VINE AT HAMPTON COURT. — The famous grape-vine at Hampton Court, England, is probably the largest in the world. As the keeper was telling how many thousand clusters it bore, I said to him that the grapes seemed very small for Black Hamburgs. "Yes," he said, "an old vine cannot bear as large grapes and clusters as a younger one; but the grapes are sweeter and of finer flavor. They are kept for the Queen's use." It is true, and it is a comfort, that with the lesser quantities of fruit old age can bear for the Lord, the quality of the fruit may be better, and the flavor more heavenly.

"Do not imagine that you have got these things because you know how to get them. As well try to feed upon a cookery book."—*Prof. Drummond.*

"Oh, how many a glorious record
Had the angels of me kept,
Had I done instead of doubted,
Had I warred instead of wept."

GROWTH IS SLOW. — "No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen."—*Epictetus; Thomas Wentworth Higginson's translation.*

GROWING BY THE POWER OF GOD. — "No man can *make* things grow. He can *get them to grow* by arranging all the circumstances and fulfilling all the conditions, but the growing is the work of God. . . . What man can do is to place himself in the midst of a chain of sequences.' 'While man prays in faith, God acts by law.'"— *Prof. Drummond.*

The free flow of the sap, the nature of the soil, the wealth of sunshine, the carefulness of the culture, all have to do with the quantity and quality of the fruit.

"If only we strive to be pure and true,
To each of us there will come an hour
When the tree of life shall burst into flower,
And rain at our feet the glorious dower
Of something grander than ever we knew."

ROOM FOR IMPROVEMENT. — If it be true, as some one has said, that "the largest room in the world is the room for improvement," then it is also true that in this great room there should be a very busy activity.

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Improvement is what the world is constantly seeking for. The principle is tersely expressed in the old maxim that the man who makes two blades of grass grow where but one grew before is a benefactor of his race. By far the greater number of devices registered in the Patent Office are intended as improvements on other devices that have gone before. There is no fruit that has been more improved in quality, variety and abundance than the grape. There is nothing in the moral world more capable of improvement than the heavenly fruits our lives should produce — improvement not only in quantity but in quality.

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6. He is Cast Forth as a Branch and is Withered. — "A ball of twine or a bag of shot cannot be called a whole. If you cut off a yard of the twine, the part cut off has all the qualities and properties of the remainder, and is perhaps more serviceable apart from the rest than in connection with it. A handful of shot is more serviceable for many purposes than a bagful, and the quantity you take out of the bag retains all the properties it had while in the bag; because there is *no common life* in the twine or in the shot, making all the particles one whole. But take anything which is a true unity or whole — your body, for example. Different results follow here from separation. Your eye is useless taken from its place in the body. You can lend a friend your knife or your purse, and it may be more serviceable in his hands than in yours; but you cannot lend him your arms or your ears. Apart from yourself, the members of your body are useless, because here there is one common life forming one organic whole.

"It is thus in the relation of Christ and His followers. He and they together form one whole, because one common *life* unites them." — *Prof. Marcus Dods.*

The Penalty of Not Abiding in Christ. — "The penalty of not bearing fruit is the not being able to bear it, the very capabilities of service being withdrawn and taken away. Ah, what a mournful thing it is to watch the gradual withering, and, so far as we can see, the final death, of a branch which once promised to bear much fruit! Would it were a rarer sight; but, alas! it is not rare. Strange as this may sound, there is many a man who has followed himself, all that once constituted his better self, to his own grave. He is no mourner — would he were, for then there might be hope — but he is an assister at the grave of his own better hopes and holier desires, of all wherein the true life of his soul consisted; which all is dead and buried, though he, a

sad survivor of himself, may still cumber the world for a while, till he too 'with sparkless ashes loads an unlamented urn.' . . . The vine stock in Palestine is usually suffered to grow six or eight feet high, and the branches are either trained laterally on a trellis, or suffered to arch over with the branches of the next vine, or to hang in a trail or canopy. The vine stock often becomes very stout and thick, so as to look like a tree stump. The branches are most frequently spared but for a single season. Their first opportunity to bear fruit is usually their only one." — *Sunday School Times.*

Library. — Bushnell's *Sermons for the New Life*, "The Capacity of Religion Extirpated by Disuse."

Decay of the Dead Plant. — The forces of nature, the energies of God in action are forever working to the removal by decay of whatever is dead, — a dead branch, a dead arm, a dead plant. The rain and sunshine that make it flourish when alive destroy it when dead.

This applies to churches and to individuals. God does not desire to have fruitless churches large and prosperous. He lets them wither away. The churches that keep nearest to Christ will grow the fastest. The Christian that neglects his union with Christ will find that his religious and moral life wither away in time.

It is interesting to note that, according to a Jewish authority, the fruitless and withered branches of the vine were not regarded as fit wood for the sacred altar fires, either to save fruit-bearing trees from wanton destruction, or because "bearing no fruit, they were common and unclean affairs, which might be used for any common fuel, but still might form no part of the sacred contribution." — *Sunday School Times.*

We see here an illustration of how the pious dead are still part of the church on earth. Their lives have helped to build up the branches which uphold the new branches. From each leaf a fiber goes to the root. The larger branches are the sum of all the smaller branches, as a river is the sum of all the streams that flow into it.

The Artificial Rose. — "I hold in my hand an artificial rose ; let us suppose it is so like a real rose that no one here can see the difference. Is it a rose ? It is said that the Queen of Sheba, when she visited Solomon, brought two wreaths of roses, one real and one artificial, looking exactly alike, and desired to test his wisdom. Solomon ordered some

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

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bees to be brought in, and they rested on the real flowers. The secret sweetness of the honey was known to them. A moral man may say he is as good as any Christian, and the world may see no difference. There is the inward sweetness of the spirit known to the Lord, and often to his true followers.

"Let me drop a little attar of roses on my artificial rose so its scent will fill this room. That will not make it a rose; so a reputation among men for active Christian works and acts will not make us Christians. I may take my rose to that wonderful rose bush in France that bears thousands of flowers, and place it in the center, and join it so carefully to the bush that you cannot detect it, — this would not make it a rose. I may have the highest office in the most perfect earthly church, and this would not make me a Christian.

"We go out by the side of a dusty road, and pick a flower growing in the hedge. It is a single rose covered with dust, its leaves half eaten off. It is, however, a living rose, because it was connected with a living stem and root, life flowing from them to it. So if I am joined to Christ by faith, receiving life from Him through prayer, I am a Christian." — *A. G. Tyng, in Sunday School Times.*

Gather Them and Cast Them Into the Fire. — "One sailing along the Syrian coast in autumn will see many fires of thorns and refuse, but few of vine-branches, though the vines are generally pruned in autumn. The vine-branches are oftener done up in fagots and sold for fuel. The language of the parable is thus very close to the Oriental custom. The thorns will generally burn immediately, without even pulling up or drying ; but the vine branch is 'cast forth' and 'withered,' and then gathered into fagots, and 'cast into the fire,'" — *S. S. Times.*

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7. Ye Shall Ask What Ye Will, and It Shall be Done Unto You. — "Because such are so imbued with God's will that they will ask what is God's will to give, for God's glory, in submission to His wisdom and love. It is always safe to answer prayers made in such circumstances. 'Every true Christian will aim at great things, and ought to ask for great things, and expect great things.'" — *Jacobus.* No promise could be more adapted to the wants of this little band going forth like sheep

among wolves, amid unknown dangers and trials, to bring in the greatest kingdom ever known, to conquer the invincible Roman Empire, and the human heart, still more difficult to conquer.

The Watch and the Child. — "I have a valuable watch, but I take good care not to give it to my little grandchild. You understand that? It wouldn't take me long to give it, but I am not going to part with that watch until that child understands the value of it, and knows how to take care of it. God is bending over you waiting to breathe His Spirit into you, but you must first be able to receive. God longs to give you His best gift, but He withholds it until you have fulfilled the conditions. Fulfil those conditions to-day and you shall receive the gift of the Holy Ghost." — *F. B. Meyer, D. D.*

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8. That Ye Bear Much Fruit. — "It is related of the old preacher Franklin, that he chose for his signet-ring a tree for the device, and a verse from the first psalm for the motto. And when near his end, being asked by his son (a preacher also, and to succeed him in his pastoral office) for some word of condensed wisdom to be treasured in remembrance of him, and ever to serve as a prompter to duty, he whispered to him only this, '*Fruitful.*'" — *Dr. C. S. Robinson.*

A Broken Branch. — "A symmetrical tree is a thing of beauty, but an orchard of beautiful yet barren trees would not be satisfactory to the owner. A fruit-bearing branch is valuable, whether it be shapely and fair or gnarled and broken.

"Once upon a time, a very huge and ancient apple tree in an orchard set forth a suggestive parable in the face of passers-by, if those who ran but chose to read.

"An immense branch, broken from the trunk but not severed from the root, was cast upon the ground by the high wind. There it lay along, the size of a tree itself, like a defeated giant, but not defeated after all. Its object was to bear fruit, and bear fruit it did. The tiny apples with which it was covered when it fell, grew apace and ripened, in spite of the fell disaster that visited the branch. It still had vital connection with the root, though torn from the trunk. The tree was marred, the branch broken, but in spite of all, it fulfilled its mission. Beauty, symmetry, a conspicuous place high in air among the other branches were not essential, although desirable. The vital thing, connection with the root, insured the life and fruitage.

"So a maimed life, cast from its high place, injured by some sharp stroke, but not destroyed, may still be fruitful and also fair, may live

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

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in the sunlight, gladden the eyes and enrich the lives of others, if, at the root, there is still vital connection with the Infinite Source of life and love."—*Julia H. Johnston, in Westminster Teacher.*

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11. That My Joy Might Remain in You, Your Joy Full.—That you may have, not a thrill, a vanishing emotion, but permanent possession of the same kind of joy that I have, and which can be obtained only in the same way. This joy is (1) the joy of a free activity in doing right, like the joy of motion in health, like the song of a bird in the morning. (2) The joy of entire consecration and submission to God. (3) The joy of doing good, of self-denial for others. (4) The joy of perfect faith in a wise and loving God, committing everything to his care. (5) Joy in the conscious love of God to us, communion and friendship with Him. (6) The joy of loving others. (7) The joy of seeing others saved. (8) The joy of victory. (9) In the end, outward delights and pleasures to correspond with the inward joy, as is always represented in the descriptions of heaven.

This Description of Joy *answers many of the objections that are made to religion.* (1) One says that religion is sour and gloomy, driving men out of every temple of pleasure with a whip of small cords, and posting "no trespassing here" against every field of delight. The answer is, "My joy in you, and your joy full." (2) Another says, "You are continually talking of the happiness of religion. It is merely another form of selfishness." The answer is, "*Christ's* joy in us." (3) Others say, "Your joy is wonderful, but it does not endure,—a mere passing cloud, or morning dew." The answer is, "Christ's joy, which endures forever, and which remains in His disciples."

Joy a Matter of Cause and Effect.—"I knew a Sunday-school scholar whose conception of joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it, pieces were somehow let down and fitted into their souls. In reality joy

is as much a matter of cause and effect as pain. No one can get joy by merely asking for it. (It cannot be gained by a conjuring trick, or tying it on, like grapes to a vine, or fruit to a tree.) It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown. . . . Fruit first, joy next. Fruit-bearing is the necessary antecedent." — *Professor Drummond, in Pax Vobiscum.*

No Joy by Seeking Joy. — Faith is rewarded, but not that imitation faith which seeks the rewards. Good deeds done for the sake of rewards have lost the soul of goodness, and ought not to be rewarded. "There is a Jewish story of a little boy who, while studying his Hebrew alphabet, was told that when he had learned his letters an angel would drop him a piece of money from the skies. Thereupon the little fellow, instead of redoubling his lesson study, began to look up to see the promised money drop from the skies, and so his progress in knowledge was stayed. There is a great deal of this kind of looking for the reward of work before the work itself is done. Men begin to look for the promised reward, instead of sticking at that which would bring it to them — or bring them to it. On every side there stand idle star-gazers expecting the dropping of unearned rewards from the skies; and there they are likely to stand." — *Sunday School Times.* One object of Christ's teaching was that His disciples might possess true joy, because joy is the fragrance and the flower of a true life, as natural a result of obedience to His teachings as the blossoms are the natural outgrowth of a healthy plant.

It is a great joy to be the conductors of God's blessings to others.

> "You may break, you may shatter the vase, if you will,
> But the scent of the roses will hang round it still." — *Moore.*

Joy is Duty, and Duty is Joy. —

> "'Joy is Duty,'— so with golden lore
> The Hebrew rabbis taught in days of yore,
> And happy human hearts heard in their speech,
> Almost the highest wisdom man can reach.
>
> "But one bright peak still rises far above,
> And there the Master stands whose name is Love,
> Saying to those whom heavy tasks employ,
> 'Life is divine when Duty is a Joy.'"
>
> — *Quoted in Van Dyke's Gospel for an Age of Doubt.*

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THE MONK AND THE BIRD. — One of Trench's poems, "The Monk and the Bird," is the story of a monk who feared lest he should in heaven grow weary of the monotony of goodness and worship, and even the joys of Paradise should cloy the soul, and dull the sense of delight, like *Rasselas* in the Happy Valley.

One day he went out into the woods, and while wandering,

"Lo, he heard
The sudden singing of a bird!
It seemed a thousand harpstrings ringing:
And long, long,
With rapturous look
He listened to the song,
And scarcely breathed or stirred."

He returned to the convent, and learned that he had been gone a thousand years.

"Such had been the power
Of that celestial song.
A thousand years had passed,
And had not seemed so long
As a single hour."

INFINITE POSSIBILITIES OF JOY. — "When John Stuart Mill was passing through a grave and dark crisis of thought he found much solace in the study and practice of music. But one reflection tormented him very seriously: he was afraid the world's stores of music would be exhausted; and then one day he and the very last song in all the earth would be standing together in a blank world under a dawnless sky. He thought of the octave consisting only of five tones and two semitones, and of the limited number of combinations possible within such a small range. And it seemed to him that most of these must have been already discovered; and there could not be room for a long succession of Mozarts and Webers, to strike out, as these had done, entirely new and surpassingly rich veins of musical beauty." — *Rev. H. Elvet Lewis.* But there are in the spiritual world a large number of elements, and the possibilities of combination are practically infinite.

LIBRARY. — Prof. Drummond's *Pax Vobiscum*, p. 50–58, "How Fruits Grow." Spurgeon's *Salt-Cellars*, p. 61, "On Joy in Religion." Earle, in his *Bringing in the Sheaves*, relates two incidents of the power of a joyful Christian life.

FRONTING THE SUN.

"Take to thy cheerless soul the lesson taught
By the wise groom in that far Orient day,
When all in vain the emperor made essay
To mount the mettled charger which had caught
Sight of his own weird shadow as it lay
Exaggerate behind. 'Tis this has wrought
His restless frenzy. When his face is brought
To front the sun his fright will pass away.'

"Turn thus, disheartened one, and face the light
Of God's clear shining, and the darkness cast
By thine own fears shall all be overpast;
And standing in His radiance thou shalt find
That fear has vanished in the effulgence bright
And that the shadow has been left behind."

LESSON FROM ABANDONED FARMS. — "At a recent county fair in New England there was a continual crowd around one agricultural exhibit, which excited a great deal of admiration, and was the occasion of many remarks. The exhibit was marked 'Raised on an Abandoned Farm.' The articles shown were grown by a man who had formerly followed another occupation, upon a farm in a rough hill town, which its owner had found an undesirable piece of property, and had practically deserted. The exhibit included twenty-two varieties of potatoes, several varieties of wheat, oats, barley, rye and beans, onions, pumpkins, squashes melons, beets, carrots, and turnips. The people kept the proprietor of the 'abandoned farm' busy explaining how he produced such wonderful results. His reply was that *he took delight in farming, and did the best he could.* 'Oh, yes,' said one bystander, somewhat contemptously, 'he's farming for the love of it.' 'And I imagine,' said another bystander, 'that if the farmer who had the place before this man took it had farmed a little more for the love of it, he wouldn't have had any occasion to go off and leave it.' There was sound philosophy in this remark." — *Youth's Companion.*

INFIDELITY HAS NO SONGS, "for it has nothing to sing about. No hymns of joy rise from the hearts of those who walk in the murky shadows of sin and unbelief. One day, after having alluded to this fact in a public assembly, a skeptic came and promised to produce "an infidel hymn book" in the afternoon. He brought it, — a book compiled by an apostate minister, having nothing infidel in its title, and

12. This is my commandment, That ye love one another, as I have loved you.
13. Greater love hath no man than this, that a man lay down his life for his friends.
14. Ye are my friends, if ye do whatsoever I command you.

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very little in its composition. It was made up of such infidel (?) hymns as Hail Columbia, The Old Oaken Bucket, and various other secular songs, with now and then a parody upon some well-known hymn, — a word left out here and another added there, — giving the compiler about as much right to claim the authorship of the hymns as borrowing a pair of boots and cutting the straps off would give him to be considered a shoemaker. And *this* was the boasted "infidel hymn-book" which was to confute the assertions we had made. We exhibited the book, and reiterated our statements. Infidelity is songless because it is joyless, lifeless, hopeless."—*H. L. Hastings, in The Christian.*

Joy a Safeguard Against Temptation. — The ancient Greeks fancied that on a certain shore dwelt the beautiful sirens, who sang so charmingly that the seamen sailing by were attracted almost irresistibly to the shore, where their vessels were wrecked on the hidden reefs. Even the wise Ulysses did not dare sail past these islands without binding himself to the mast, although he could see that the shores were lined with wrecks and the bleaching bones of those who had yielded to the sirens' seductions. But Orpheus took the wiser plan. With his own lyre he made sweeter music than the sirens' song, a music that saved both himself and the sailors from the deadly attraction of the charmed song, to which

The Sirens and Orpheus.

> "Every one that listens, presently
> Forgetteth home, and wife, and children dear,
> All noble enterprise and purpose high,
> And turns his pinnace here."

The safeguard against temptations of wealth and prosperity is found in the greater attractions of righteousness, and love, and duty, and God, which fill the soul with heavenly music.

Library. — Trench's *Poems*, "Orpheus and the Sirens."

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14. Ye Are My Friends if Ye Do, etc. — Some writer has said that those who would be best friends need a third object in which both are

interested, and then, like radii of a circle, the nearer they come to this centre, the nearer they approach to one another. This object may be God Himself, or any of the great moral causes which belong to God's kingdom.

Friendship. — Friendship is "a strong and habitual inclination in two persons to promote the good and happiness of each other."— *Addison.*

"Hail, friendship! since the world began,
Heaven's kindest, noblest boon to man.
All other joys, with meteor fire,
Quenched in the mists of time, expire;
But thou, unhurt by fortune's blast,
Shin'st brightest, clearest to the last."
— *Miss Holford.*

The highest friendship is very precious. "Oh, friendship! of all things most rare." — *John Lilly.* "All faithful friends went on a pilgrimage years ago, and none of them ever came back;" so wrote one of the Puritan divines, whose heart was depressed at the time, most likely. — *C. S. Robinson.* "Wretched, indeed, and probably deservedly wretched, is the man who has no friends."— *C. Kingsley.* "Whosoever is delighted in solitude is either a wild beast or a god."

Library. — Dr. H. C. Trumbull's *The Master-Passion*; and *The Blood Covenant.* Rev. Hugh Black's *Friendship.* He writes on "The Miracle of Friendship," "The Culture of Friendship," "The Wreck of Friendship," "The Renewing of Friendship," "The Limits of Friendship." Rev. W. C. Gannett's sermon on "I Had a Friend," in *Faith that Makes Faithful.* Tennyson's *In Memoriam.*

An excellent criticism on Trumbull's *Master-Passion*, in the *Bibliotheca Sacra* for January, 1897.

Friendship With One Another, Expressing More or Less Perfectly, Friendship With Jesus.

First. — The deepest friendship requires large similarities of sympathy and principles, the same general trend and quality of life, together with such personal differences as make one friend the complement of the other, that is, essential similarity, with such differences as make it a harmony, not identity. Two friends must be set to the same key, and each note must harmonize with the others. They form two parts to the same tune. They are like complementary colors, — very different, and yet both

Harmony, not Identity of Character.

formed by rays of light, and so adapted one to the other that they belong together, and each is brighter and better for the presence of the other.

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"Thou shalt know Him when He comes
Not by any din of drums,
Nor the vantage of his airs;
Neither by His crown,
Nor His gown,
Nor by anything He wears.
He shall only well-known be
By the holy harmony
That His coming makes in thee!"

SECOND. — There must be something strong and noble in each partner to the friendship. "It is only great-hearted men who can be true friends; mean and cowardly men can never know what friendship means." — *Charles Kingsley.* There must be something worthy of love before we can obey Shakespeare's maxim: —

"Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel."

There is always something in each friend to which the other can look up. Each finds the other his superior in some things; and it is this conscious deficiency in himself, joined with an appreciation of the opposite quality and a longing to possess it, that binds friends together

"With a love that shall not die
Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment day unfold."

THIRD. — Friendship strengthens every good in a man. Two souls cemented together are far more than twice one. "A friend not only gives much needed counsel, but a man's friend bringeth his own thoughts to light, and whetteth his wits as against a stone, which itself cuts not. In a word, a man had better relate himself to a statue or picture than to suffer his thoughts to pass in smother." —*Bacon.*

Somewhere in her *Middlemarch* George Eliot puts it well: "There are natures in which, if they love us, we are conscious of having a sort of baptism and consecration; they bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege, which tears down the invisible altar of trust."

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

"It is a leverage to uplift character, because this same idealizing is a constant challenge between every two, compelling each to be his best. 'What is the secret of your life?" asked Mrs. Browning of Charles Kingsley; 'tell me that I may make mine beautiful, too.' He replied, '*I had a friend.*' The reverence this implies borders closely upon worship and the ennoblement that comes of that. What the dying Bunsen said as he looked up in the eyes of his wife bending over him, 'In thy face have I seen the Eternal!'" — *W. C. Gannett.*

> "May not make this world a Paradise
> By walking it together hand in hand,
> With eyes that, meeting, find a double strength."

"Behold what gross errors and extreme absurdities many do commit for want of a friend to tell them of them." "Two eyes see more than one." A true friend answers Burns' wish:

> "Oh, wad some power the giftie gie us,
> To see oursels as ithers see us!
> It wad frae monie a blunder free us
> And foolish notion."

One great advantage of friendship is its tendency to make a person like the one he loves. Even a good book uplifts the character; how much more a good friend! We feel

> "His being working in my own,
> The footsteps of his life in mine."

Meditating often on an ideal character like that of Jesus, cannot help influencing us to become conformed to His image.

FOURTH. — Friendship is kept and cherished by little acts of love, by mutual helpfulness, by dwelling on the virtues rather than the faults of friends, by united service in some noble cause, by love of God.

FIFTH. — The sincere love of any one person tends to universal good will; the love of all. A candle shines not only on him who lights it, but on all within reach of its rays.

SIXTH. — The best earthly friendships can be found nearest to perfection only in the highest type of marriage love, which best pictures the kingdom of God, and the life in the New Jerusalem.

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"False friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we step into the shade."

16. YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU. — "Is there any *recipe* for winning friends? In old Rome young men and maidens used to drink love-potions and wear charms to eke out their winsomeness. In this modern time is there any potion, any charm, for friend-making? The question is worth asking, for it is no low ambition to wish to be desired in the world, no low endeavor to deliberately try to be love-worthy. But as to recipes for loveableness, the young soul in its romance laughs to scorn so kitchen-like a question. And right to laugh the young soul is; for much in the business passeth recipe. We speak of 'choosing' friends, of 'making' friends, of 'keeping' or of 'giving up' friends; and if such terms were wholly true, the old advice were good, — in friend-making first consult the gods! Jesus, it is said, prayed all the night before he chose His twelve. But the words are not all true; friendship is at most but half 'made,' — the other half is born. What we can chiefly 'choose' and 'make' is, not the friend, but opportunity for contact. When the contact *happens*, something higher than our will chooses for us. Fore-ordination then comes in. 'Matches *are* made in heaven,' and before the foundation of the world our friendships are arranged. 'Thine they were and Thou gavest them me.'"

We cannot cross the laws of attraction and repulsion; we can only attract and be attracted, repel and be repelled, according to those laws. There is in Nature a great deal of that phenomenon called "love at sight."

And, on the other hand, there is in Nature that opposite experience of which Dr. Fell is the typical victim:

> 'I do not love thee, Dr. Fell:
> The reason why I can not tell,
> But this alone I know full well —
> I do not love, thee, Dr. Fell.'

Each of us is ringed about by two circles, both commonly called "friends." The outer circle is the circle of our Likers, the inner is the

18. If the world hate you, ye know that it hated me before *it hated* you.
19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.
21. But all these things will they do unto you for my name's sake, because they know not him that sent me.
22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.
23. He that hateth me hateth my Father also.
24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.
26. But when the Comforter is come, whom I will send unto you from the Father *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27. And ye also shall bear witness, because ye have been with me from the beginning.

circle of our Lovers. The main secret of having Likers lies in *justice carried to the point of kindliness and courtesy.* Now justice carried to the point of courtesy and kindliness is acquirable. The recipe for making Likers calls for no rare material : all I need lies right before me and around me in the opportunities of doing truthful, just, kind things by those I deal with. The recipe calls for no rare element, and the mixing and the making take no one day in the week. There is baking day, sweeping day, washing day, but no friend-making day. It is Monday's, Tuesday's, Wednesday's work, and lasts through Saturday and Sunday and the twenty-ninth of February. As one does his business he makes his Liker. There is no place nor time nor way of making him save as we go the rounds of common living ; for by common deeds of the common life we all test likings. What is more, the recipe never wholly fails. Try it faithfully and it is *sure* to bring us likers. It is worth repeating to ourselves and emphasizing, — If we really wish to be, we *can* be 'wanted' in the world." (Then the author goes on to point out the higher side, which depends on what we are, and which we cannot choose and control for ourselves, except as our choosing determines character.) — *W. C. Gannett in Faith That Makes Faithful.*

"The hand that rounded Peter's dome
And groined the aisles of Christian Rome
Wrought in sad sincerity —

Himself from God he could not free.
He builded better than he knew;
The conscious stone to beauty grew,
Earth proudly wears the Parthenon
As the best gem upon her zone,
And Morning opes with haste her lids
To gaze upon the Pyramids.
These temples grew as grows the grass;
Art might obey, but not surpass;
The passive master lend his hand
To the vast soul that o'er him planned."

—*R. W. Emerson.*

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LIBRARY. — Heredity, in Van Dyke's *Gospel for an Age of Doubt.*

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22. CLOKE (**πρόφασιν**).— From **πρό**, *before, in front of*, **φημί**, *to say* or *affirm*. Hence something which is *placed in front of* the true cause of a thing, a *pretext*). Compare 1 Thess. ii. 5; Acts xxvii. 30. *pretext*, carries the same idea, Latin, *prætextum*, something *woven in front* with a view to concealment or deception. Rev., *excuse*. Wyc., *excusation*. The A. V. follows Tyndale: *nothing to cloak their sins withale* Latimer ("Sermons"): "By such *cloaked* charity, when thou dost offend before Christ but once, thou hast offended twice herein." The word appears in the low Latin *cloca*, *a bell* (compare the French *cloche* and English *clock*), and the name was given to a horseman's cloak because of its resemblance to a bell. The word *palliate* is from the Latin *pallium*, *a cloak.*—*Prof. M. R. Vincent, in Word Studies.*

CHAPTER XVI.

THE SPIRIT OF TRUTH AND PEACE.

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JERUSALEM. IN AN UPPER ROOM.
Jesus' Farewell Words at the Institution of His Supper.

1. These things have I spoken unto you, that ye should not be offended.
2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3. And these things will they do unto you, because they have not known the Father, nor me.
4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have said these things unto you, sorrow hath filled your heart.
7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

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7. It is Expedient for You That I go Away. — "There was an immense concourse at the Philadelphia Academy of Music a few evenings since (June, 1872), to see the Sioux Indians who are now on a visit to the eastward. It is said that there were actually more people present than at the convention which some days before had assembled in the same building for the renomination of President Grant. Ranged in a semi-circle upon the stage were Red Dog, and Little Wound, and Blue Horse, and Lone Wolf, and Red Leaf and eight minor chiefs, together with the Indian Commissioner, Mr. Geo. H. Stuart, and Governor Pollock. But conspicuous among them all was the burly figure of Red Cloud, who excited so much admiration upon a previous tour through our great cities by his native eloquence. After some introductory remarks by the Governor and the Commissioner Red Cloud was drawn out to speak. He came with much reluctance and refused to move forward to the front of the stage. He evidently did not fancy being made a mere show of. He said: 'Red Cloud is here; you can all look at him; God made him as he made you. Red Cloud is glad to see you all here to-night, and to meet you face to face.' Then turning to address Mr. Stuart, 'Red Cloud

Red Cloud's Question.

wants to ask you one question, and that is, who made us? Did you ever see the Great Spirit, or His Son? You have told Red Cloud that the Great Spirit came down from Heaven and dwelt among the white men, and that He went up again.' Here he stopped and pondered for a few moments. 'What did He go up again for? Red Cloud has come here and he wants to find out.'" — *The Union Advocate.*

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WHY IT WAS EXPEDIENT FOR JESUS TO GO AWAY. — Because His going prepared the way for the coming of the Comforter.

1. Because only away, glorified in heaven, would men see Jesus as He really was. Distance lends not only enchantment, but oftentimes reality to the view. One must stand at a distance to see a cloud or a mountain in its grandeur and glory. "No one is a hero to his own servant." It would be forever difficult for men to see in a poor man like themselves, who ate and drank as they do, with no insignia of rank or power,— to see in such a one the Divine Messiah and Saviour of the world. But now enthroned, pictured as in Revelation 1: 13–18, guiding His kingdom from on high, the doer of mighty spiritual works, always invisibly present, they can worship, adore and obey Him as King of kings and Lord of lords, without any of the evils and dangers which would flow from His possessing worldly magnificence and a royal court.

2. In His bodily presence He could be with but few as His near and personal friends; while now He is equally near to all, and present everywhere. In the body He would be like an electric arc light or search light, exceedingly bright, but visible only to a limited sphere. Now He is like the sun which enlightens all men, and shines on the whole earth.

3. In His bodily presence His disciples lived by sight, rather than by faith; they could go to Him in every emergency, and consult Him as to every difficulty. They needed to be taught to live by faith, to be self-reliant and manly, to "gain all that strengthening of character which flows from working ourselves rather than having work done for us by another." And we see what a marvelous change was wrought in their character after the day of Pentecost. They were suddenly developed from children into men.

Many a boy in business with his father, or relying on his father's wealth, is carried along in life without much responsibility or hard work laid upon him, and thus does not develop his powers, and fails when the burden falls upon him alone.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9. Of sin, because they believe not on me;
10. Of righteousness, because I go to my Father, and ye see me no more;
11. Of judgment, because the prince of this world is judged.

So we have often noticed, that in driving in a country where we are unacquainted, if we follow another carriage, we do not learn the way; but if we are compelled to decide at each turn of the road which way to go, we learn and remember the way.

4. By going away, He was enabled to make atonement for sin on the cross, and to rise again from the dead; without both of which His mission must have failed. It was thus that He completed His work as the wisdom and power of God for the salvation of men.

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8. He Will Reprove (ἐλέγξει).—"Ἐλέγχω, rendered *reprove*, has several phases of meaning. In earlier classical Greek it signifies *to disgrace* or *put to shame*. Thus Ulysses, having succeeded in the trial of the bow, says to Telemachus, 'the stranger who sits in thy halls *disgraces* (ἐλέγχει) thee not' (Odyssey, xxi: 424). Then, *to cross-examine or question, for the purpose of convincing, convicting, or refuting; to censure, accuse.* So Herodotus: In his reply Alexander became confused, and diverged from the truth, whereon the slaves interposed, *confuted* his statements (ἤλεγχον, cross-questioned and caught him in falsehood), and told the whole history of the crime (i: 115). The messenger in the 'Antigone' of Sophocles, describing the consternation of the watchmen at finding Polynices' body buried, says: Evil words were bandied among them, guard *accusing* (ἐλέγχων) guard" (260). Of arguments, *to bring to the proof; prove; prove by a chain of reasoning.*

"In the New Testament it is found in the sense of *reprove* (Luke iii: 19; 1 Tim. v: 20, etc.). *Convince* of crime or fault (1 Cor. xiv: 24; Jas. ii: 9). *To bring to light or expose* by conviction (Jas. iii: 20; Eph. v: 11, 13; John viii: 46; see on that passage). So of the exposure of false teachers, and their refutation (Tit. i: 9, 13; ii: 15). *To test* and *expose with a view to correction*, and so, nearly equivalent to *chasten* (Heb. xii: 5). The different meanings unite in the word *convict*. Conviction is the result of *examination, testing, argument*. The test *exposes* and *demonstrates* the error, and *refutes* it, thus *convincing, convicting*, and *rebuking* the subject of it. This conviction issues in *chastening*, by which the error is corrected and the erring one purified. If the conviction is rejected, it carries with it condemnation and punishment." — *M. R. Vincent in Word Studies on John.*

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Outside Power. — While it may seem too mechanical to say with Prof. Drummond. — "Not more certain is it that it is something outside the thermometer that produces a change in the thermometer than it is something outside the soul of man that produces a moral change upon him," yet it is certain that every one is profoundly affected by outside spiritual influences; and no one could be what he is without them.

One may as well try to remove the snow from our fields, or the ice from our lakes, with shovels and carts, without the aid of the shining of the sun in spring, as to take away sin from the human heart, and cause the plants of righteousness to flourish therein, without the presence of the Holy Spirit.

The Bellows and the Fire. — "The Bellows one day gave a long-drawn sigh. 'What is the matter, friend Bellows, that you seem so sad?' said the Hearth. 'I have toiled to no purpose,' it answered, in a dejected tone. 'Haven't succeeded in kindling the fire, is it?' asked the Hearth. 'That is the cause,' replied the Bellows; 'after all my blowing there is no flame. In fact, the more I blow the darker it appears.' 'Perhaps,' said the Hearth, 'it requires something besides your blowing to quicken it. Let some one kindle a fire, and then your blowing will make it burn brighter.' Such are the words of the teacher without the kindling, regenerating fire of the Holy Spirit." — *Bowden.*

Sin, Righteousness, Judgment. — Here is a three-fold cord not easily broken, wherewith to draw men to heaven. To see the evil of sin, to know what we ought to be, and to be attracted by the beauty of holiness, to realize the judgment to come, and the permanent and inevitable results of our living, — all these are mighty forces, like the attraction of gravitation, continually drawing men toward the better life.

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9. Convincing of Sin. — Men will not strive earnestly to escape from sin, unless they realize its evil and danger. They will not seek for a doctor or take bitter medicine, unless they realize that they are sick. Bunyan's Pilgrim realized what the City of Destruction was before he started out on his pilgrimage. A savage in a library needs to be convicted of ignorance before he will try to learn to read.

Lord Marmion's Experience. — Lord Marmion, having committed a disgraceful crime, though he had still a princely soul, everywhere found fuel to feed the fires of remorse, which burn most intensely in most noble minds. He calls for a song, and the song invokes curses on the very sin of which he is guilty. A friend's passing remark probes the sin-wound to the very core. In the midnight ride he is startled into terror by the phantom face, as it seems to him, of one long ago injured and supposed to be dead; and his companion, innocently commenting on his fear, tells him that —

" Spotless in faith, in bosom bold,
True son of chivalry should hold
These midnight terrors vain;
For seldom have such spirits power
To harm save in the evil hour
When guilt we meditate within
Or harbor unrepented sin."

A word, a look from the reverend palmer, who was guiding his party, " full upon his conscience struck."

" Thus oft it haps that, when within
They shrink at sense of secret sin,
A feather daunts the brave,
A fool's wild speech confounds the wise,
And proudest princes veil their eyes
Before their meanest slave."

———

" Lord, with what care hast thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers,

" Pulpits and Sundays; sorrow dogging sin;
Afflictions sorted; anguish of all sizes;
Fine nets and stratagems to catch us in;
Bibles laid open; millions of surprises;

" Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace; eternal hopes and fears,—
Yet all these fences, and their whole array,
One cunning bosom-sin blows quite away."

— *George Herbert.*

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FLAWS IN THE DIAMOND.—"Here is a large, brilliant diamond. You look at the stone, and it pleases you by its wondrous whiteness and lustre. You admire it; you praise it very highly. You say. 'This stone is without fault of any kind — a most beautiful and precious gem.' The lapidary places in your hand a magnifying-glass of great power, and bids you look at the centre of the stone. You look. The lapidary inquires what you see, and you reply, 'Why, there is a black spot at its very centre! I did not see that without the glass. *To the naked eye the stone looked perfectly white — entirely without flaw or fault;* and yet now that I look at the stone through the glass, why, I wonder that I could not have seen so great a speck as that!' The lapidary says the naked eye cannot receive it, neither can it know it, because it is microscopically discerned. And nobody arises to contest the reasoning of the lapidary; no man ventures to say to him, 'Sir, you have introduced a most painful mystery into human thought and human inquiry.' Such people are rather glad that a medium has been supplied by which the most hidden fault can be brought to light." — *Dr. Parker.*

UNCONSCIOUS SINS. — I am told by a scientific man that a drop of ink put into a gallon of water could not be discovered by any chemical test, but a ray of light showed it immediately. One of the problems in the use of copper is a similar fact. There are elements in it not within the power of chemical analysis to detect, which yet affect its working power. During the earlier discussions on evolution, when many experiments were being made to prove spontaneous generation, and philosophers thought that they had succeeded, because they believed they had been able to exclude all germs, Prof. Tyndall sent his ray of light through the air thus supposed to be pure, and the light showed germs which no other test had discovered.

A room seems perfectly free from dust till a ray of light enters and discovers thousands of particles floating in the air.

THE HEART OF FIRE UNDER GORGEOUS ROBES. — The Legends of the East describes Solomon the Magnificent as having a heart of fire under his gorgeous robes. "He exclaims, 'An unrelenting fire preys on my heart.' The caliph was ready to sink with terror when he heard the groans of Solomon. Having uttered this exclamation, Solomon raised

his hands towards heaven, in token of supplication, and the caliph discerned through his bosom, which was transparent as crystal, his heart enveloped in flames." — *Farrar.*

"For no men or women that live to-day,
Be they as good or as bad as they may,
Ever would dare to leave
In faintest pencil or boldest ink,
All they truly and really think,
What they have said, and what they have done,
What they have lived, and what they have felt,
Under the stars or under the sun."

A friend used sometimes to take his little boy when naughty to a looking-glass, and hold him up before it, that he might see his features distorted by crying or by passion.

Mad With a Mirror.—"Some years ago there was a missionary bazaar held in a Christian city in aid of the African missions. When the bazaar was finished, it was found that a number of articles were left unsold. Some of them, it was thought, would be very handy for the mission, so it was decided to send the lot out to Africa. Among other things was a box of little hand-mirrors, that had been given by a merchant. Looking-glasses seemed queer things to send to a foreign mission ; however, they were sent, and became the most useful article there. The mirrors took the people's fancy, and their fame was carried far beyond the station. The knowledge of this wonderful thing came to a princess of a distant powerful tribe. She had never beheld her dusky countenance, except as a double silhouette in a placid lake, and she longed to behold all her charms, for, being a princess, she was told by everybody that she was most beautiful ; whereas, she was one of the plainest women in the whole tribe. A messenger was dispatched for one of the mirrors, which he procured and at once returned to his mistress. When she got possession of it she did not look into it at once, but took herself off to her own place, that she might have a good look at her beauty. When she beheld herself as she was, with one blow of her royal hand she dashed the glass to pieces. She ordered the missionaries off her territory, and published an edict forbidding looking-glasses to be brought into the country.

Are there not many in other lands who are in a similar condition with regard to their souls ! When they are brought face to face with God's looking-glass, with the hideousness of their sin, and they cannot deny

the fact, they blame the mirror, seek to avoid it, and destroy it that they may lay the flattering falsehood to themselves that they are not so ugly as they appear."

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THE COMPASS. —

"A thing so fragile that one feather's weight
Might break its poise or turn the point aside,
The mightiest vessel, with her tons of freight,
O'er pathless seas from port to port will guide.

"What wonder, then, if lodged within the breast,
Some simple, yet unwavering faith may lie
To guide the laden soul to ports of rest
And, like the compass, point it to the sky?"

—*John Troland.*

BRAHMIN AND MICROSCOPE. — "An English naturalist residing in India tells a good story of a Brahmin and a microscope. Mr. J. had a fine instrument sent from England, and one day, soon after receiving it, he was examining some minute objects when a Brahmin called. The Indian eyed the microscope curiously, and Mr. J., thinking to amuse and interest his visitor, began to show him some of the wonders revealed by that instrument.

"Among other things, he showed him a drop of his own blood. His eyes grew big with something akin to terror when he looked into the tube and saw the countless little bodies called corpuscles. But the climax was reached when he saw a specimen of water which had been taken from one of the tanks where he and the people obtained their drinking-water.

"He looked, and looked again. He examined the pitcher minutely. Then he went himself and brought a fresh quantity of water from the tank. Alas! the result was the same; a drop of the fluid seemed swarming with myriads of living and rapidly-moving organisms. He put a drop in his hand, and examined it critically with his naked eye. It appeared all right. Then he looked at the microscope suspiciously, and said, with emphasis:

"'He witch!'

"The next day he sought to buy "the little witch;" and to get rid of his importunity, the naturalist named a sum so large that he supposed the price would settle the matter. But the Brahmin drew out a bag of gold and paid the price.

"To my amazement, he seized it and began banging it upon the stone

floor. When he desisted, the tube was wrenched and bent out of shape, and the valuable lenses were shattered to fragments.

"'What do you mean?' I gasped.

"'He leetle deevil!' the Brahmin replied, calmly. 'He tell no more lies!'" — *Youth's Companion.*

Library. — Joseph Cook's *Monday Lectures*, Conscience. Lecky's *History of European Morals*. Wendell Phillips' Lectures, pp. 277 and 296 Dr. Gordon's *How Christ Came to Church*, p. 105.

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10. Convicting of Righteousness, or rather concerning (περὶ) righteousness. Conviction of sin is only preparatory to conviction of righteousness, in the progress of a soul. A conviction of righteousness is necessary to a deep conviction of sin.

The author of "Mornings with the Jesuits," had a friend who saw the conversion of a whole tribe of Indians by the Jesuits in America. They were all marched down to the river, and the priest sprinkled water on each one in due form, and then hung a little cross by a string around the neck of each, and, telling them they were Christians, left them. For two years the missionary was absent. He then returned and called them to confession, and was surprised to learn that *not one of them had any sins to confess*, for not one, in his own opinion, had committed a single sin. Their standard was so low that they had lived up to it. Their need was to see something higher and better, so that they should see how far short they had come. The great difficulty with many, in many things besides religion, is that they have no high ideal, and hence no consciousness of their deficiencies. But this is especially true in morals.

Jesuits and the Indians.

Testing the Rapidity of Motion. — The boy in a boat floating on the stream, and looking at the water and not at the shore, imagines the stream is quiet, and does not flow fast. But as soon as he looks at a fixed point on the shore, and begins to row against the stream, he learns how rapidly it runs. So when one really tries to keep the law in the strictness of its spirit, he begins to feel his weakness and sin, where before he felt himself almost good enough. A like illustration can be drawn from one on an express train: looking at the car and our companions, we seem to be almost standing still. A fixed point near by will convict us of motion. So we on the surface of the earth are moving a thousand miles an hour without perceiving the motion.

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ISAIAH'S VISION.— In Isaiah vi. is reported the effect of a vision of God upon the prophet. His conviction of sin arose (1) from the contrast of his own soul with the thrice holy King. Comparing himself with others around him, he might feel that he was quite good. His light shone brightly among other smoky lamps. But when he placed it in the light of the sun, it was darkness rather than light. He now had visions of goodness inconceivable before. He never even dreamed of such possibilities of excellence. (2) He felt the contrast between himself and the singing seraphim. Even they veiled their faces before the King, how much more should he! (3) The light shone through him, and revealed his own heart, with all its imperfect motives and thoughts.

Conviction of Sin by Contrast.

POWER OF VISION OF RIGHTEOUSNESS. — But much more than this is needed. Every one who would be very good, must have a vision, an ideal of what the beauty of holiness is, must see his possibilities, and the desirability of seeking them. I can imagine how a seedling of a rose, or a bulb of a lily would seek with infinite earnestness to grow, if it once had a vision of the rose or the lily it may become.

REFERENCE. — See "Transformations" under iii : 3–5.

OUR HIGHER EXPERIENCES, our transfiguration moments, our revival seasons, all convince us of righteousness, enlarge our ideals, uplift our daily lives. The study of Christ's life and character, the seeing Him as He is helps to change us into the image of Christ.

"O Master, it is good to be
Entranced, enwrapt, alone with thee;
Till we, too, change from grace to grace,
Gazing on that transfigured face."

—*A. P. Stanley.*

LIBRARY. — Plato's *Republic,* the story of Gyges' Ring as a test of righteousness.

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11. CONVINCING OF JUDGMENT. — "Suppose a messenger from God should take us by the hand and lead us up to the steps of a great build-

ing, and as we entered the porch it should begin to grow dark. Suppose that he should then open a door into a very large hall, which he called a picture gallery. As we enter it, we find it dark as night; but as the angel touches a spring, the light flashes in and fills the room. We now see that the walls are hung with pictures — so many and so large that they cover all the walls. On these are painted all the sins that *we* have ever committed. On one picture are painted all the bad words that we have ever spoken; on another all the crimes and jealousies we have ever felt; on another all the covetings of our hearts, all the wrong bargains we have ever made, all the unkindness to our parents and friends of which we have ever been guilty, all our prayerless mornings and evenings, all our neglect of God's Word, all our ingratitude towards our Heavenly Father and our hard feelings towards Him, all our abuse of the Sabbath and the means of grace, all our neglect of the Saviour and our grieving away the Holy Spirit. What pictures would our sins — open sins, secret sins, heart sins, and life-long sins — make! Who would dare look at them? What a terrible hall that would be! It would truly be a 'judgment hall;' it would make us tremble." — *Rev. John Todd, D. D.*

"Measuring Day" is an excellent story by Hester Wolcott in the *New York Observer*, quoted in *Mission Studies* for November, 1889. A young girl mingled in her dreams a sermon on 'growing unto the stature of a perfect man' with the story of King Frederick of Prussia, each one of whose famous guardsmen must come up to a certain stature. In her dream she came to *measuring day*, when every person's growth in grace must be measured. An angel stood with a tall golden rod fastened in the ground by his side. "Over it on a golden scroll were the words, 'THE MEASURE OF THE STATURE OF THE PERFECT MAN.' The angel held in his hand a large book into which he wrote the measurements, as the people came up on the calling of their names. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions — his spiritual dimensions, as I soon learned — for it was an index of the soul's growth which was shown in this mysterious and miraculous way, so that even we could see with our eyes what otherwise the angel alone could have perceived." — *Hester Wolcott.*

La Conscience. — "Every one knows Victor Hugo's beautiful poem, *La Conscience*, the story of Cain fleeing away before the Eye of God. He walks thirty days and thirty nights, until he reaches the shores of the ocean. 'Let us stop here,' says he. But as he sits down his face

turns pale; he has seen 'in the mournful skies the Eye at the same place.' His sons, full of awe, try to erect barriers between him and the Eye: a tent, then a wall of iron, then a tower, and a city; but all is vain. 'I see the Eye still,' cries the unhappy man. At last they dig a tomb; the father is put into it. But

"'Though overhead they closed the awful vault,
The Eye was in the tomb, and looked on Cain.'"

— *Rev. Reuben Saillens, D. D.*

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JERUSALEM. IN AN UPPER ROOM.
Jesus' Farewell Words at the Institution of His Supper.

FACING THE MIRROR. — "In one of the ancient court-rooms of Europe there was actually fixed a large mirror near the prisoners' dock, so that each arraigned culprit might look upon his own image as he sat there on trial as a felon. Some of you who are now procrastinating your repentance have seen that picture for years, and it has no alarm to you. But the end is coming. Oh! what is it that you are going to think or to say,

"'When the sun grows cold, and the stars are old,
And the leaves of the judgment-book unfold?'"

— *Rev. C. S. Robinson, LL. D.*

THE AVENGER may be illustrated by the workings of conscience in Judas; in Shakespeare's Macbeth; and in Richard III., where the ghosts of those he had murdered successively rise up in judgment against him, crying, "Let me sit heavy on thy soul to-morrow;" in the old Greek stories of Prometheus with the gnawing vulture, and of the Furies, etc.

THE PICTURE GALLERY. — "A good man dreamed he had died and had gone up to the gates of heaven. Before admission, he was, however, bidden to tarry awhile in the picture-room. He looked from scene to scene upon the canvas there, and all appeared familiar to him. At last he recognized them as from his own life, and in each presentation he was in peril of some kind, but angels, sent of God, were guarding or directing him. The disclosure thus made put all his life into a new light." — *S. S. Times.*

ALL THINGS VISIBLE TO GOD. — "Gold-fish swimming about in a glass bowl, or bees in a glass beehive, may as easily screen themselves from observation by the bystanders, as our inward thoughts and sins can hide themselves from the sight of God. In the General Post Office

sorting-room there is a hole in the wall, darkened by a grating, through which a frequent watch is kept upon the letter-sorters. Notwithstanding this, deceit often goes undetected by man, but never undetected by the eye of God."— *Biblical Museum.*

"Howe'er we trust to mortal things,
Each hath its pair of folded wings;
Tho' long their terrors rest unspread,

"Their fatal plumes are never shed;
At last, at last, they stretch in flight,
And blot the day and blast the night!"

— *O. W. Holmes.*

The Survival of Memory. — Many of us have known persons who have had an experience similar to that so beautifully described by DeQuincey, of a lady who in her youth was nearly drowned, "having descended within the abyss of death, and looked into its secrets as far perhaps as ever human eye can have looked that had permission to return. At a certain stage of this descent a blow seemed to strike her; phosphoric radiance sprang forth from her eyeballs; and immediately a mighty theatre expanded in her brain. In a moment, in the twinkling of an eye, every act, every design of her past life lived again, arraying themselves not as a succession, but as parts of a coexistence."

Dr. O. W. Holmes' Experience in Drowning. —

Boston, *March* 15, 1880.

My Dear Miss Isabella. — Here is one little incident of my life which I have never told in print:

When I was a little boy I got upon a raft one day — a few boards laid together — which floated about in a pond — a very small pond, but rather bigger round than a dinner-table. It was big enough, anyhow, to drown a little boy, and came pretty near doing it; for while I was stooping over the edge of the raft, I slipped and went souse into the water.

I remember a great sound in my ears — "gurgle, gurgle," I said it was, when they asked me about it — and a desperate struggle, feeling that I was going to be drowned, just as little Sam Childs had been; and then all at once my whole past life seemed to flash before me as a train of cars going a thousand miles an hour, if such a speed were possible, would pass in one long, crowded streak before the eyes of a person standing by the railroad.

I had never heard that this was a common experience with persons who are drowning, but I have since heard of many cases where the same flash of their past lives has come before drowning people who have been rescued and have told about it.

Very truly yours,
OLIVER WENDELL HOLMES.

(A letter to a school girl, which she afterward with his permission contributed to the *St. Nicholas.*)

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THE ETERNAL RECORD. —"Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time." Well, he may not count it and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work."—*Prof. William James, of Harvard, in his Text-book on Psychology.*

I SAT ALONE WITH MY CONSCIENCE. —

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
The ghosts of forgotten actions
Came floating before my sight,

"And things that I thought were dead things
Were alive with a terrible might;
The vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that silently solemn place.

12. I have yet many things to say unto you, but ye cannot bear them now.
13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
14. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

"And now alone with my conscience,
In the place where the years increase,
I try to recall that future
In the land where time will cease,
And I know of the future judgment,
How dreadful soe'er it be,
To sit alone with my conscience
Will be judgment enough for me."

LIBRARY. — Lowell's *Poems*, "Michael the Weigher." The main idea in the little book, *The Stars and the Earth*, is a good illustration of how things may be revealed on the judgment day.

13. HE WILL GUIDE YOU INTO ALL TRUTH. — "In a Greek miniature of the tenth century, the Holy Spirit, as a dove, is seen hovering over King David, who displays the prayer: *Give the king thy judgments, O God, and thy righteousness to the king's son*, while there stand on either side of him the figures of Wisdom and Prophecy." He reveals to men the course they ought to take. He influences rulers and nations, who themselves do not recognize His power. The power of God's people is not in wealth or numbers or forms or beautiful buildings or outward attractions. But God will use these things as instruments of His spirit. If God can use our ignorance, how much more our knowledge. If He can use our folly, how much more our wisdom; if our poverty, how much more our wealth. If He can cause the sins and oppositions and even the wrath of men to praise him, how much more the virtues the willing, loving service of His disciples. The truth of this verse was first seen in its glory at the day of Pentecost; but the whole history of the church is an example and illustration of it.

THE TREE OF KNOWLEDGE. — How great are the "longings and yearnings under the shade of that symbolic tree. This is the method of Providence and the Spirit in all our culture. The alphabet abides with us; and Newton, Bacon, Milton, Shakespeare, are outgrowths of the primer. And in our best discipline we often note that, while knowledge gains by accessions of new ideas, the elaboration of the contents

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.

17. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

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19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

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couched in old truths gives us the profoundest training. The good farmer has two vast reservoirs of moisture, — the firmament above, and that other storehouse of mercy in the earth beneath. If, in times of drouth, when the sky is resting from gathering the vapors and condensing them in clouds, he has attended to his subsoiling, he has found a substitute for the winds and the sea. Christ laid much stress on the specific development of the spiritual mind as proceeding from germs located in the memory. 'He shall teach you all things,' and 'bring all things to your remembrance.' The promised Paraclete was to be a divine remembrancer. He addressed Nathaniel's memory, and so prepared him for the greater things, — which are greater, not only in themselves, but because they carry the past into the future."— *Prof. A. A. Lipscomb, LL. D.*

GUIDANCE OF THE SPIRIT OF GOD. — "Unsanctified men cannot read the Bible to profit. If you bring me a basketful of minerals, and I look at them, I know that one has gold if I see little points of yellow gold, but I shall not know many things. But let a metallurgist look at it,

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

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and he will recognize not only gold, but silver, lead, iron. Now take the Word of God, that is filled with precious stones, and let one instructed in spiritual insight go through it and he will discover all these treasures; while if you let a man uninstructed in spiritual insight go through it he will discover those things that are outside and apparent, but those things that make God and man friends, and that have to do with the immortality of the soul in heaven, escape his notice. No man can know these things unless the Spirit of God has taught him to discern them. 'He will guide you into all truth.'" — *Beecher.*

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22. Sorrow, λύπην. — This word is general in meaning, expressing every species of pain, of body or of soul.

Have Sorrow, λύπην ἔχετε. — "This form of expression occurs frequently in the New Testament, to denote the possession or experience of virtues, sensations, desires, emotions, intellectual or spiritual faculties, faults, or defects. It is stronger than the verb which expresses any one of these. For instance, *to have faith* is stronger than *to believe*; *to have life*, than *the act of living*. It expresses *a distinct, personal realization* of the virtue or fault or sentiment in question. Hence, *to have sorrow* is more than *to be sorrowful.*" — *M. R. Vincent.*

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23. The Power Room of Prayer. — "The quietest room in a Lancashire cotton mill is the engine room. It is significantly called 'The Power Room' of the mill. But let the engine be neglected, let countless looms be added without proportional increase of power, and the mill breaks down. We have been neglecting our quietest room, our power room; we have been adding to the strain without multiplying the force, and the effects are seen in weariness, joylessness, and ineffectiveness. We cannot minimize our activities; but we must sustain them with those more adequate supplies of grace that come in answer to common prayer." — *The Workmen's Messenger.*

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33. That Ye Might Have Peace. — "I remember once walking in the long galleries of the Vatican, on the one side of which there are Christian inscriptions from the Catacombs, and on the other heathen inscriptions from the tombs. One side is all dreary and hopeless, one long sigh echoing along the line of white marbles — 'Farewell, farewell, forever farewell.' On the other side, 'In Christ, in peace, in hope.' That is the witness that we have to lay to our hearts." — *Alex. Maclaren, D. D.*

Two Kinds of Peace. — "There are two states in which man experiences painlessness, — at the top, and at the foot, of the hill. In perfect health we have no pain; in perfect disease we have no pain. In the one case, our members are so full of vigor that they are unconscious of their own life; in the other, they are so mortified that all sensation has ceased. Pain is never the lowest thing; it is always in the middle road between the highest and the lowest. It is that which leads from the one to the other. It is the protest of to-day against yesterday on its way to to-morrow. That is its function; that is its power.

"And pain is, so far as I know, the only protest in the human constitution against something which is wrong. It is the one protestant movement in the body-politic of man's organism, the only thing which raises its voice against existing abuses. Pain is a signal, — in the moral world, the only signal. It indicates danger on the line. Without it the danger would be equally great, but not equally remedial. It is the declaration that our health is bad, or, at the least, that something is required to perfect our constitution. Hunger is the protest of the physical nature against further abstinence; lassitude is the protest of the mental nature against further work. Always and everywhere pain is

the Martin Luther of the organic framework ; it placards the walls of the city with the announcement that there is something wrong.

"Now, when this function exists in the moral nature, we call it by a particular name — conscience. Conscience is simply the hunger of the moral nature. In itself it indicates convalescence. It reveals the turpitude of a man's state, but it does not *create* it. The revelation implies a higher altitude. Sin cannot reveal sin any more than night can reveal night. Pain is a mirror lit from above. The forms projected on its surface are impure forms, but the light by which we see them is God's light. Of all present things, pain is that which has the most optimistic aspect; just because it is a protest, it is a prophecy. It is the function of conscience to tell the mind what it is the function of headache to tell the body — that disease is not a normal thing, and therefore not a permanent thing. As long as disease lasts, physical or mental, it is desirable that pain should last. Disease without pain is disease without protest — hurrying down a steep place into the sea. It is destruction unfelt, and therefore unopposed ; it is peace where there is no peace. That is why, in the present state of dilapidation, Christianity has not only preserved, but polished the mirror of pain." — *Geo. Matheson, D. D.*

REFERENCE. — See on xiv. 27.

IN THE WORLD, TRIBULATION ; BUT BE OF GOOD CHEER. — "We remember a parable in which a preacher says, 'Look at this flute; it was a piece of wood; what has made it a flute? The rifts, the holes in it.' What life is there through which affliction does not make some rift? All went well till then; but through that rift in the life came thought and feeling. 'So,' said the preacher, 'I listened to a flute one day complaining that it was spoiled by having a number of holes bored in it. "Once," it said, "I was a piece of wood, very beautiful to look upon; now I am spoiled by all these rifts and holes;" and it said all this mournfully and musically. 'O thou foolish flute,' I said, 'without these rifts and holes thou wouldst only be a mere stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.' "— *Sunday at Home.*

The Rifted Flute.

SEVEN FEARS CHANGED TO JOYS. — In the "Light of Asia," King Suddhôdana dreamed troublous dreams, and seven great and terrible fears came before him in vision. The flag of Indra was rent by a rush-

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ing wind, ten huge elephants shook the earth with their tread, a mighty drum pealed like a thunder-storm; his son sat on a tower scattering gems, as if it rained jacinths and rubies, and all the world seized on these treasures. Every one was to the king a great fear. But a wise counselor showed him that every one of his fears was in reality a great joy. The rent flag was but the beginning of the new. The ten elephants were the ten great gifts of wisdom; the tower was the growing of the true religion, and the gems were the truths his son would give to the world; and the drum was the thunder of the preached word. So it is with men's fears for the progress of the Gospel. Every fear is in reality the note of a great joy. Take one instance, the fear of science. Not only is science the very handmaid of religion, but it was stated that of the two thousand members of the great International Association for the Advancement of Science, in this country, seven-eighths are connected in some way with Christian churches.

THE WIND-FLOWER. — "It is said that 'there is a flower in South America which is visible only when the wind blows. The shrub belongs to the cactus family, and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides.' Fit emblem this is of many Christians who in ordinary times exhibit but little of active grace, and are supposed to be unsympathetic and indifferent, but when reverses and affliction come to themselves or others, when there is a call for what they can do or give, open out into the loveliness of charity, and minister joy to all about them by their grace." — *Anon.*

A BOX OF WINGS. — "Once a soldier was about to start out on a long and very difficult journey for a great king, and the king, who was also a very wise man, gave him to help him on the way a wonderful box. This box, as the king showed him, contained a large number of little wings, each of them labeled; and whenever the soldier on his journey came to any danger that corresponded to the label on any of the wings, he had only to fasten the right set on his shoulders, and at once they would begin to fly, and would lift him above the trouble, whatever it might be, and put him down in a safe place.

"One of these pairs of wings was marked 'For Robbers,' and the soldier clapped them on when he was attacked in a dark woods by some bandits. At once he found himself sailing above the trees, far out of

their reach. One of them was marked, 'For a Pit,' and the soldier, when he chanced to fall into a deep well through the treachery of his guide, had no difficulty, with the help of the marvelous wings, in getting out again. One of them was marked 'For Darkness,' and the soldier, when he lost his way in a dark forest, was glad to try all the wings till he found this set, which at once carried him out to the light again. And so by the aid of these wonderful wings the soldier came safely to his journey's end, and accomplished the errand of the great king.

"Now this story is true of each one of us. For the great king is God, and the wonderful box is the Bible, and the wings are God's promises to us. There is a promise in this blessed book for every trouble you may chance to meet along the journey of life. There is a promise for sickness, and one for pain, and one for worry, and another for danger, and another for loneliness, and others for fear and failure and weariness and death. And all you have to do is to take these promises and believe them, and they will at once lift you, like wings, high above all your troubles, into peace and joy and sunshine again."— *Prof. Amos R. Wells.*

The Burden of Wings. — "Did you ever hear the story of how the birds received their wings? It is said that the little birds were first created without wings. They hopped about and seemed very happy, but could not fly. One day God appeared and said to the birds: 'You are beautiful, and you hop beautifully, and you sing very sweetly, but you cannot fly. If you will only let me help, I will put about your body wings.' The birds said, 'No, they would tie us down to earth, and be so heavy that we never could hop about.'

"Sometimes when God comes down to us, and says, 'Child, you are beautiful, and you sing sweetly, but you cannot fly; let me put the wings on,' we begin to say, 'O Lord, no, we could not stand the burden, the pain and trouble.' May God put these wings upon us! It may be through sorrow; it may be through affliction; it may be by trial. And we may look at the wings and say, 'O Lord, not these, not these.' So we deprive ourselves of wings.

"The little birds at first did not want the little weights, but after much persuasion they began to put on the wings. Then immediately they found that instead of being the things that would tie them to earth, they were the things which helped them towards heaven. So when God comes down by these afflictions and trials, He is only putting upon us the wings which shall lift us up to heaven." — *Mrs. J. S. Norvell, in Northfield Echoes,* 1897, *vol.* 3.

Three Ways of Overcoming Difficulties.—"A friend once illustrated to me the difference between three of her friends in the following

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way. She said if they should all three come to a spiritual mountain which had to be crossed, the first one would tunnel through it with hard and wearisome labor; the second would meander around it in an indefinite fashion, hardly knowing where she was going, and yet, because her aim was right, getting around it at last; but the third, she said, would just flap her wings and fly right over. I think we must all know something of these different ways of locomotion, and I trust, if any of us in time past have tried to tunnel our way through the mountains that have stood across our pathway, or have been meandering around them, that we may from henceforth resolve to spread our wings, and mount up into the clear atmosphere of God's presence, where it will be easy to overcome, or come over, the highest mountain of them all."— *The Secret of a Happy Life.*

"Milton sits musing in the porch,
The bright blue sky above him,
But cannot see the light of heaven,
Or smiles of those who love him;
But though the utter darkness hides
The earthly from his vision,
He sees the bowers of Paradise
And splendors of the Elysian;
He learns from angels at his side
Creation's awful story,
And looks upon them face to face,
Undazzled by their glory,

"Beethoven, Music's great High Priest,
Whose heaven-born fancies capture
The tangled skeins of Harmony
And weave them into rapture,
Hears not the voice of human kind
Nor sound of life and motion;
Nor tempests on the echoing hills
Nor moan of restless ocean—
And yet in silence of his mind
Can hear the throb and thunder
Of jubilant hymns and solemn chants,
And lays of Love and Wonder!

"Thus relentless Fate may close
The gateways of our senses;

Immortal Spirit overleaps
Their barriers and defenses,
And with celestial recompense
For harm and loss diurnal
Yields greater joys than flesh affords
In foretastes of the eternal!
To blind old Milton's rayless orbs
A light divine is given,
And deaf Beethoven hears the hymns
And harmonies of heaven." — *Charles Mackay.*

Reward of Sufferings. — "Herod Agrippa was once thrown into a loathsome dungeon by Tiberius for wishing that his friend, Caligula, might soon ascend the imperial throne. But the very day Caligula became Emperor, Agrippa was released. Caligula gave him purple for his rags, tetrarchies for his narrow cell, and carefully weighing the gyves that fettered him, for every link of iron bestowed on him one of gold. Think you that day Agrippa wished his handcuffs and his leg-locks had been lighter? Jesus will not forget those who have suffered for His cause. He will reward great tribulation with greater glory." — *The Dictionary of Religious Anecdote.*

Growth Under Pressure. — "The crest of John Spreull was a palm tree, with two weights hanging on each side of it from its fronds, and yet maintaining, in spite of this heavy down-dragging force, its upright position, carrying its graceful crown of foliage up into the serene air. The weights in the case of this sufferer for righteousness' sake were visible. His cross of imprisonment and martyrdom was apparent to every one. And very many of the weights that press down the Christian life are equally visible and palpable. But as the palm tree is pressed on every side by the viewless air, as it is exposed to the resistance of forces which the eye cannot see nor the hand feel, so the heaviest weights which drag down the Christian life are often invisible. Its crosses cannot be displayed. No stranger can intermeddle with its sorrows. Many of its troubles are of a spiritual nature. It has ever to do an uphill work. It has to grow against the gravitation of sin. It has to exert itself against the weariness of the flesh and the heaviness of the soul. It has to push up like Sisyphus the stone of endeavor to the top of the hill, notwithstanding that it rolls down again and again." — *Hugh Macmillan, D. D.*

"The little worries which we meet each day,
May lie as stumbling blocks across our way;
Or we may make them stepping-stones to be
Of Grace, O Christ, to thee."

CHAPTER XVII.

THE LORD'S PRAYER FOR HIS DISCIPLES.

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1. These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.
4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

THE TWO LORD'S PRAYERS. — "In the 'Lord's Prayer' (Matt. vi) Christ sets forth what His disciples should desire for themselves. In this prayer He indicates what He desires for them. It is interesting to study the forms in which the ideas of the Lord's Prayer are reproduced and developed in this." — *M. R. Vincent.*

THE LORD'S PRAYER. — "Out of Christ's divinely rich prayer-life there emerge, as from an ocean, the pearls of those single prayers of His that are preserved to us." "Add to these the mentions of the prayings, the thanksgivings, the heavenward sighings of Christ, as also His summonses and encouragements to prayer, and He appears as the Prince of Humanity even in the realm of prayer; in the manner, likewise, in which He has concealed His prayer-life, exhibiting it only as there was necessity for its presentment. If we regard His work as a tree that towers into heaven and overshadows the world, his prayer-life is the root of this tree."

Prayer the Root of the Tree of Life.

"The same who, as the Son of God, is complete revelation, is, as the Son of Man, complete religion." — *Lange.*

THAT HE SHOULD GIVE ETERNAL LIFE. — "Most of the old myths, legends, and traditions of the race that long ago passed current as popular beliefs, and afterwards were laughed at and cast aside, had some foundation of truth and reality underneath them, — some soil of fact

out of which they had grown." Sometimes the fact belongs not to physical nature, but to the realm of eternal verities. Such a myth, it appears to me, and one of the oldest and most widespread, was that of the fountain of youth. This wondrous fountain, with its life and health-giving power, is continually met with in literature. Quaint and credulous old Sir John Mandeville, who traveled into the far East during the first half of the fourteenth century, tells us that he saw and tasted its waters. 'Some men clepen it the Welle of Youte : for thei that often drynken thereat, semen alle weys yongly, and lyven withouten sykenesse. And men seyn, that that welle comethe out of Paradys : and therefore it is so vertuous.' A hundred years after, Peter Myrtyr, writing to Pope Leo X., located it in the West, 'among the islands on the north side of Hispaniola,' and 'about three hundred and twenty-five leagues distant.' It was in this direction, too, that Juan Ponce de Leon soon after made his famous search for it, and was sorely disappointed because he only discovered Florida, nor caught even a glimpse of that miraculous fountain that should make and keep him young.

The Fountain of Youth.

"Now, there is such a fountain, and it actually has the power of giving eternal life and youth to all who drink of its waters. If travelers in olden times and since have not found it, it was not because it does not exist, but because they do not look for it at the right place. Others there are who have found it, and have proved its virtue. For the thirst for its waters has been felt in every human breast from time immemorial, and the search after it has been going on from the earliest days, and still is going on

"Who does not want to be young and remain youthful forever? Youthfulness is not a matter of years, nor a condition of the bodily frame of man. It is something pertaining to his spirit.

> "'For all the base lies that the almanacs hold,
> While we've youth in our hearts we can never grow old!'

"All who have quaffed of the waters of the Fountain of Youth, have found it to be no fable, but a blessed reality. It has not, indeed, kept their bodies from growing old, but their selves it has preserved in all the freshness, vigor, and buoyancy of their 'best years.'"

THERE ARE THREE ELEMENTS in these waters of eternal youth :

(1). *A past of happy memories.* — Old people are full of reminiscences. Now, if the memory be stored with an abundance of pleasant experiences, if it be a satisfaction to dwell upon our past deeds and life, then will it conduce to our happiness, help to make us contented and peaceful, in our old age. . . . Nothing ages a man so soon as the

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me are of thee.

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memory of an unsatisfactory, useless, or wicked past. It is utterly destructive of youthfulness.

(2). *The second is a living interest in the present* and its work. So long as your life glides swiftly along on the current, upborne on its bosom, it reaches in triumph the goal; but the moment you permit it to be cast ashore, while the hurrying stream flows past, it will begin to break into pieces, to fall apart and decay.

"The surf of his own past is not a man;
To change and change is life, to move and never rest."

On the other hand the reason there are so many mentally worn out, decrepit, useless and unhappy old men and women in the world is because they have not done this, but, instead, have sunken idly by the wayside, dead to the present.

(3). *The third essential element is hope*, the confident, cheerful outlook into the future.

A contented memory of the past, an active interest in the present, a confident hope for the future, — who has these three shall never grow old.

Need we yet be told where is the Fountain whence, and whence alone, these can be obtained? Only Christ, by His pardoning power, can so sweeten the memory as to turn its regret and remorse into peace and contentment. Only He, by His constraining love, can keep up in us that steady interest in the welfare of our fellow-men that makes us work for and with them day in and day out, nor ever lets us tire of our labor. It is He, and He alone, who hath eternal life, and opens up before us an endless duration, in which the good deeds here begun shall ripen and be completed, giving hope, boundless hope, to even the poorest and the weakest, the oldest and the youngest. He, then, the Christ, is the Fountain of Youth for whom the ages have thirsted and searched far and wide, and who was nigh unto them all the time. — *Condensed from Pres. I. Max Hark, D. D., in the Sunday School Times.*

The Winged Life. — (1) Sparrows' wings, Mat. 10 : 29, short flight, forgiveness. (2) Doves' wings, Ps. 55:6, flying to God for rest and

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

peace, like Noah's dove. (3) Eagles' wings, Isa. 40:31, flying with power with broad views, soaring toward heaven, over rivers and mountains of difficulty, knowing neither obstacle nor danger. (4) Angels' wings, Rev. 14:6, 7, flying with the gospel to all men, with higher and swifter flight than eagles. — *Condensed from Mrs. J. S. Norvell in Northfield Echoes*, 1897, *vol.* 3.

3. MIGHT KNOW, γινώσκωσι. — "Might *recognize* or *perceive*. This is striking, that eternal life consists in knowledge, or rather the *pursuit* of knowledge, since the present tense marks *a continuance, a progressive* perception of God in Christ. That they might *learn to know*. Compare ver. 23; x:38; 1 John v:20; iv:7, 8.

> "'I say, the acknowledgment of God is Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.
> Wouldst thou improve this to reprove the proved?
> In life's mere minute, with power to use that proof,
> Leave knowledge and revert to how it sprung?
> Thou hast it; use it, and forthwith, or die.
> For this I say is death, and the sole death,
> When a man's loss comes to him from his gain,
> Darkness from light, from knowledge ignorance,
> And lack of love from love made manifest,'"

— *Robert Browning*, "A Death in the Desert." *M. R. Vincent, in Word Studies.*

11. THAT THEY MAY BE ONE AS WE ARE. — One of the speakers in the parliament of religions relates a legend, that "when Adam and Eve were turned out of Eden, the earthly paradise, an angel smashed the

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gates, and the fragments flying over the earth are the precious stones." He carries the legend further; he says that "the precious stones were picked up by the various religions and philosophies, each claiming that his own fragment alone reflects the light of heaven, and is the true material of which the paradise gates are made," "Patience, my brother; in God's own time we shall all of us fit our fragments together and reconstruct the gates of paradise." — *Rev. Dr. H. Pereira Mendes.* Every Christian soul, every form of truth, every Christian denomination, is a fragment, one of the precious stones of paradise. God in his own time is bringing these precious fragments together, and reconstructing the Gates of Paradise.

Church Unity. — In our country there are five chief forces making for Christian union: the Young Men's Christian Association, the Women's Christian Temperance Union, the International Sunday School Lessons, our hymn-books, with hymns from every denomination of Christians and every variety of Christian experience, and last, but not least, the Young People's Society of Christian Endeavor, all gathering up the scattered jewels, and uniting them again in the Gates of Paradise. No Lambeth articles, no papal encyclical, can begin to do as much as these five are doing to bring the Church into Christian union, into one great league of every land and every race, under our one Master, Jesus Christ.

Symbol of Unity. — Christian unity is the unity of an army — with one leader loyal to one cause, but many departments and companies and organizations. It is the unity of nature, with one law and principle, but with an infinite variety of forms. It is the unity of an anthem — several parts, many notes, many voices, an infinite variety of sound-waves; but in perfect harmony, under one leader, with one purpose. It is the unity of the body — one soul, one person, one life; but with a great variety of parts.

"In necessariis unitas;
In dubiis libertas;
In omnibus caritas."

"In essentials unity;
In non-essentials liberty;
In all things charity."

'In necessariis unitas;
In non-necessariis libertas;
In utrisque caritas." — *Rupertus Meldenius.*

UNITY OF CHRISTIANS. — "The Church Catholic may be said in its essence to resemble the internal fire of the earth, one undivided mass, finding its way into visible manifestation by means of several volcanoes, which in one country are named Hecla, in another Ætna, in another Stromboli, in another Vesuvius; and, to carry out St. Paul's analogy, the internal fire is one, and hath many volcanoes, and if Hecla should say, 'Because I am not Stromboli, I am not of the internal fire,' is it, therefore, not of the internal fire? So also is the Body of Christ (1 Cor. 12: 15)" — *Canon Wilberforce.*

". . . I believe
In one priest, and one temple, with its floors
Of shining jasper, gloomed at morn and eve
By countless knees of earnest auditors,
And crystal walls too lucid to perceive —

That none may take the measure of the place
And say, 'So far the porphyry, then the flint;
To this mark Mercy goes, and there ends Grace.'"
— *Mrs. E. B. Browning.*

UNITY OF SOUND IN THE UPPER AIR. — "It has been said, whether by poetry or science matters not, that there is a certain point in the upper air, in which all the discordant sounds of the earth — the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child — meet and blend in perfect harmony. Surely it is more than a pleasant conceit, that when once lifted up in fellowship in Christ Jesus, we meet in a high and heavenly place where all things are gathered together in one." — *Rev. Wm. Adams.*

"Each has his gift:
Our souls are organ pipes of divers stops
And various pitch; each with its proper notes
Thrilling beneath the self-same breath of God;
Though poor alone, yet joined are harmony." — *Kingsley.*

BLIND MEN AND THE ELEPHANT. — Years ago, in rummaging the library of Bangor Theological Seminary, I found in an old book by one of the earliest converts in India, a story of a Brahmin, who was asked if the various views of Christians about their own religion did not lead him to

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doubt its divine origin. He replied, "Not at all. Hear, my brother. There was once a city of which all the inhabitants were blind. One day a magnificent elephant passed through their streets; and as none of the people had ever seen an elephant, all rushed down to examine it. One felt his leg, another his trunk, another his tail, one his ears, and one his tusk, till they were satisfied. The elephant went on his way, and they returned home. After a time the various visitors of the gigantic animal began to converse about him, and to describe to others what they had observed; but all their evidence seemed contradictory.

"One man, who had touched its tail, said the elephant was like a rope. Another, who grasped its trunk, said it was like a serpent. Another of the blind men, who had touched its hind limb, said, 'No such thing! the elephant is like the trunk of a tree.' Another, who had felt its sides, said, 'That is all rubbish. An elephant is a thing like a wall.' And the fourth, who had felt its ear, said that an elephant was like none of those things; it was like a leather bag. Another thought the ear was like a palm leaf. Disputes were running very high, when a wise old Brahmin interposed, and said, 'My dear brethren, all of you are right, and all are wrong. You each know a little, and only a little, of the great creature concerning which you would be informed. Now, instead of disputing, put together all you have heard, combine the different testimonies you have received, and by so doing you may best hope to gain some idea of the whole.'"

So our tendency is to see truths a part at a time, according to our personal experience or limited observation; and then imagine that our part is the whole. "Truth is very much bigger than an elephant, and we are very much blinder than any of those blind men as we come to look at it." We remember the fable of the chameleon, which by varied arrangements of its scales appears in different colors at different times, and each observer insisted that the color he saw was the true one, and all the other observers were in error. Different denominations of Christians focus around different aspects of the gospel. It takes them all to complete and perfect the Church of God. And all are one when they all recognize that each is a part of the great whole.

The Chameleon.

Library. — This story is told by Saxe in one of his poems, and by Prof. Drummond in one of his lectures.

Unity of an Orchestra and Choir. — There is a passage in Dickens which speaks of a chorus in which every man took the tune which he

13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

knew best, and sang it to his own satisfaction. This would be the kind of unity we would have if every denomination were required to conform to some state church, or forced into a formal union.

True church unity is a great chorus with thousands of varying voices, but no two alike, with every kind of musical instrument in variety of tone; but all on one key, all joining in one anthem, all under one leader, all pervaded with one spirit.

Unity of the Gold Candlesticks. — The unity of the church is symbolized by the seven candlesticks of Revelation 1: 20, not as the Jewish church was one, being the church of a single people, but composed of separate candlesticks, mutually independent, belonging to many differing peoples and different ages, varying in appearance, in outward ceremonies, in government, in methods; but absolutely one, because they are all kindled from the same heavenly flame, all bear the same light, all are made of the same precious material, all have one source and one head. This is the true unity, and vastly better than unity of form.

Reference. — See further illustrations under verse 21.

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15. Not Taken Out of the World, but Kept from the Evil. — A ship is safe in the ocean, so long as the ocean is not in the ship, and it is safe only there. A Christian is safe in the world so long as the world is not in the Christian, and he is safest there. Storms are less dangerous than the decay of idleness.

A top stands so long as it is spinning. Ceasing to go, it falls. The Christian is kept by Christ through active service of Christ. When he ceases Christian activity he falls.

Two Ways of Being Kept from the Evil. — See "Orpheus and the Sirens" under xv : 11.

The Besetting Sin May Become the Guardian Angel. — "Let us thank God that we can say it! Yes, this sin that has sent me weary-hearted to bed and desperate in heart to morning work, can be conquered. I do not say annihilated, but, better than that, conquered,

16. They are not of the world, even as I am not of the world.
17. Sanctify them through thy truth: thy word is truth.

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captured, and transfigured into a friend; so that I, at last, shall say, 'My temptation has become my strength, for to the very fight with it I owe my force.'" —*W. C. Gannett.*

One Use of the Devil. — "Men are always prone to bow down and worship their nets and their bows and their spears, forgetting that they were fashioned not to be worshiped but to be used. The living faith of one century becomes a mere sarcophagus in the next. To prevent this only one specific is known to man, and that is to be constantly in campaign against the evils of the world. One of the great uses of the devil is to keep the church from the lethargy that ends in death. If there is but a sufficiently resolute warfare kept up against the wrongs, the abuses, and the misery of the world, the living spirit will perpetually renew, reshape, and revolutionize the methods adopted to achieve success."—*Essay on Lowell.*

Sanctify Them Through Thy Truth. — "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer." — *Prof. Huxley.*

How Men are Sanctified by the Truth. — "There must be some power of holiness within in order to be sanctified. Crucifying sins one by one in succession in order to be holy is like combatting the manifestations of disease, without touching its root and spring. "The perfect character can never be produced with a pruning knife." Others would copy virtues one by one. The difficulty about the copying method is that it is apt to be mechanical. One can always tell an engraving from a picture, an artificial flower from a real flower. To copy virtues one by one has somewhat the same effect as eradicating the vices one by one; the temporary result is an overbalanced and incongruous character. Some one defines a *prig* as "a creature that is overfed for its size."

The formula or receipt for sanctification (for is corn to grow by method and character by caprice?), is this:

'We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit,' 2 Cor. 3:18.

18. As thou hast sent me into the world, even so have I also sent them into the world.

"What is the office of resolution, effort, self-crucifixion, agony? Nothing less than to move the vast inertia of the soul, and place it, and keep it where the spiritual forces will act upon it. It is to rally the forces of the will, and keep the surface of the mirror bright and ever in position. It is to uncover the face which is to look at Christ, and draw down the veil when unhallowed sights are near. You have, perhaps, gone with an astronomer to watch him photograph the spectrum of a star. As you entered the dark vault of the observatory you saw him begin by lighting a candle. To see the star with? No; but to see to adjust the instrument to see the star with. It was the star that was going to take the photograph; it was, also, the astronomer. For a long time he worked in the dimness, screwing tubes and polishing lenses and adjusting reflectors, and only after much labor the finely focused instrument was brought to bear. Then he blew out the light, and left the star to do its work upon the plate alone. The day's task for the Christian is to bring his instrument to bear. Having done that he may blow out his candle. All the evidences of Christianity which have brought him there, all aids to faith, all acts of worship, all the leverages of the church, all prayer and meditation, all girding of the will — these lesser processes, these candle-light activities for that supreme hour may be set aside. But remember it is but for an hour. The wise man will be he who quickest lights his candle; the wisest who never lets it go out. No readjustment is ever required on behalf of the star. That is one great fixed point in this shifting universe. But *the world* moves. And each day, each hour, demands a further motion and readjustment for the soul. A telescope in an observatory follows a star by clockwork, but the clockwork of the soul is called *the will*. To follow Christ is largely to keep the soul in such position as will allow for the motion of the earth. And this calculated counteracting of the movements of a world, this holding of the mirror exactly opposite to the mirrored, this steadying of the faculties unerringly, through cloud and earthquake, fire and sword, is the stupendous co-operating labor of the will. It is all man's work. It is all Christ's work. In practice it is both; in theory it is both."— *Prof. H. Drummond* in *The Changed Life*.

Photographing a Star.

18. So Also Have I Sent Them. — The author of "The Autocrat of the Breakfast Table" describes the *Broad* Church and the *Narrow* Church, something on this wise: "The Narrow Church are in the ship's

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

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boats of humanity, rowing away with all their might from the great hulk on which are the mass of human beings, who they say are sinking in the waves, and, as they row, are singing, 'We are safe, we are safe.' The Broad Church remain on board, trying to help, and declaring that the hulk will not sink." Now, unconsciously, he has come very near a true definition. It is not those who *say* that all men will be saved, who are broad: the narrowest people can *preach* universal salvation. But this is the real *Broad Church* which *does* most to save all men from sin and hell; has the most missions, most revivals; seeks and prays most earnestly for the good of men, here and hereafter. And that is the Narrow Church that *does* the least for others; that confines its efforts most to the bodies and outward conditions of men. True Christianity is ever broad, wide-reaching, seeking the salvation of the world.

THE FIERY CROSS.— Scott, in one of his poems, refers to the beautiful custom of ancient Scotland of assembling their clans by means of their *fiery cross*. A light cross of wood was charred at its point, and the flames quenched in the blood of a goat. This was sent around to the villages and homes of the clan, each one sending it on to his next neighbor, with only the name of the meeting-place. And every one was bound under fearful anathemas to obey the sign.

> "When flits this cross from man to man,
> Vich Alpine's summons to his clan,
> Burst be the ear that fails to heed!
> Palsied the foot that shuns to speed!"

So is Christ's cross, stained with His blood, the call to every disciple to go forth and preach the gospel.

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21. THAT THEY ALL MAY BE ONE. — "I remember once to have stood on the shore when the tide was out, in the great Bay of Fundy. It was anything but a sightly vision that swept away before my eyes — little

rivulets running here and there ; pools, so to speak, cesspools, creeping and noisome things, and unsightly appearances on every side. By and by the sound came from the sea, and the tide came sweeping in, and all the little pools were obliterated, and all the rivulets, running this way and that way, merged themselves in the great movement of that mighty tide ; and by and by the sun burst out over the whole ; the shining of the splendor of God was on it, and the movement was immense, mighty, resistless, along the whole line of the coast. Brethren, when the tide is out in our closets, in our churches, in our seminaries, and elsewhere, there are noisome pools and cross rivulets and a thousand unsightly things ; but when, under the call and touch of God, the tide is in, and the spirit is moving on our hearts, then, with mighty concord alike of east and west, north and south, there will be the surging toward the coming of the kingdom, and one heart and one mind will be ours; and as in that early day, it will be Pentecost again, and Pentecost to stay." — *E. P. Goodwin, D. D.*

Unity of a Violin. — "Take the Stradivarius violin. He went out in the forests, around about him, and selected more than forty different kinds of wood ; he had trained himself by the eye and touch so that he could detect the density of the wood, its age, and fiber, and estimate its resonant faculty, so that he knew just where to put each of those different kinds of wood in the violin. The belly and back, the sides, the bridge, the bottom, the neck and head, the keys, all made of different kinds of wood, so that the proper equilibrium might be maintained in all parts of the violin, and the most perfect harmony and responsiveness. I have no hesitation in saying that the violin is the most perfect instrument ever made." — *F. B. Meyer.*

"Now you know very well," says Dr. Holmes, in his *Autocrat of the Breakfast Table*, "that there are no less than 58 different pieces (a connoisseur says, 72.— Ed.) in a violin. These pieces are strangers to each other, and it takes a century, more or less, to make them thoroughly acquainted. At last they learn to vibrate in harmony, and the instrument becomes an organic whole, as if it were a great seed-capsule, which had grown from a garden-bed in Cremona, or elsewhere. Besides, the wood is juicy, and full of sap for 50 years or so, but at the end of 50 or a 100 more gets tolerably dry, and comparatively resonant. Don't you see that all this is just as true of a poem, and that if made of the true stuff, it will ring better after a while?"

All this is true of the various parts of God's church, and now after so many centuries, these parts are becoming better acquainted, and grow-

ing into a more perfect unity, and fitted to produce the perfect music of heaven on earth.

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THE "SWEETENING" OF A SHIP. — "It is with churches as it was with the ship Dimbula, whose 'sweetening' Rupyard Kipling describes in *The Day's Work*. The ship, new-built and loaded with her 4,000 tons of freight, had left Liverpool, and, as soon as she felt the lift of the open water, began to talk. In his inimitable fashion, Kipling describes how the capstan and the deck beams that supported it, the stringers, the frames, the screws, the thrust-block, the engines and every part of the vessel, from the the garboard-strake to the smallest rivets, were in protest against the strain and wrenchings of the waves At last, after the long and stormy voyage, the Dimbula verified what the captain had said,' that a ship is in no sense a reegid body closed at both ends. She's a highly complex structure o' various and conflictin' strains, wi' tissues that must give an' take, according to her personal modulus of eclasteecity. . . . Even after a pretty girl's christening a ship, it does not follow that there's seech a thing as a ship under the men that work her. . . . She's all here, but the parts of her have not learned to work together yet.' When the Dimbula, after crossing the ocean, was coming up to New York harbor, suddenly all the talking of the separate pieces ceased and melted into one deep voice, which is the soul of the ship. She had 'found herself.' She had been 'sweetened,' as the sailors say. And what must happen to all good ships must happen to all good churches. All the discordant voices of those that compose the church must melt into one deep voice, which is the soul of the church." — *The Watchman.*

UNIT VERSUS UNITY. — "A unit is a bare one; a unity is the co-ordination of several different ones into a state of oneness. A unit is one in the sense of numerical singleness; a unity is one in the sense of harmonious pluralness. For example: A molecule of water, considered in its wholeness and in distinction from other molecules of water, is a unit; but the same molecule of water, considered in its composition as made of eight weights of oxygen and one weight of hydrogen, is a unity.

Water as Unit and Unity.

But unity implies something more than harmonious variety of parts; it also implies the subordination of these various parts to a common end. It is this co-operation of diverse parts to a common end which makes these diverse parts as a whole unity. For example: The separate blocks in a stone-yard

Marble Blocks and the Temple.

are not a unity; they are only units; but actually bring them together and fit them to one another in due shape and order for the purpose, say, of a temple structure, and they become a unity. In brief, it is the co-ordination of diverse units for a common end which makes a unity.

And observe the effectiveness of a duly grouped co-ordinated unity. How is it that a steam engine, small compared with the mass it moves, is able to drive a mighty craft, with her ponderous cargo, in teeth of billows and tempest, from continent to continent? It is not merely because it is made of iron and worked by the expansive force of steam; it is also because piston and cylinder, beam and connecting-rod, crank and fly-wheel, valve and condenser pump and governor, all work in reciprocal adjustment and harmonious confederacy to a common end, namely, to send the steamer across the Atlantic. But let some slight derangement of the machinery occur, some valve refuse to work, some cog interfere, some pin give way; and the engine, which has been a useful unity, becomes a mass of useless units. In fine, unity consists in converged diversities, where all the ends are means, and all the means are ends.

Steam Engine Unity.

"Remember that it is not given to any one man or to any set of men, however great, to comprehend all the truth; for, if it were, men would be infinite. Accordingly, while sectarianism is born of sin and is devilish, sect is born of finiteness and may be even angelic. Do not try then to secure unity by hammering diversities into monotonous flatness. But try to secure unity by soaring high enough to comprehend diversities, even as God's own sky comprehends forest and ocean, valley and mountain. Not compromise but comprehension; this is the secret of church unity. When we cannot agree, let us 'agree to disagree.' Instead of maximizing the points where we differ and minimizing the points where we agree, let us maximize the points where we agree and minimize the points where we differ, following after things which make for peace, and things whereby we may upbuild one another, giving diligence to keep the unity of the Spirit in the bond of peace." — *George Dana Boardman, D. D.*

Sect and Sectarianism.

Unity of Light. — Often from a mountain top we have seen a prospect through different colored glasses, as we see truth through our own personal experiences, and the atmosphere of the times in which we live. The different denominations and societies are like the colors of the spectrum, mostly pure light, with much more apparent differences than real; but altogether forming the pure white light of God's true church; the differences, so far as they are real light, and harmonious, revealing

the splendor and beauty and infinite variety of the Gospel, adapted to all classes and all ages.

A. D. 30.
Thursday Eve. April 6.
JERUSALEM. IN AN UPPER ROOM.
Jesus' Farewell Words at the Institution of His Supper.

THE RAINBOW OF LIFE. —

"A raveled rainbow overhead,
Lets down to life its varying thread:
Love's blue, joy's gold, and fair between
Hope's shifting light, of emerald green;
While either side, in deep relief,
A crimson Pain, a violet Grief!
Wouldst thou, amid their gleaming hues,
Clutch after those, and these refuse?
Believe! as thy beseeching eyes
Follow their lines, and sound the skies,
There, where the fadeless glories shine,
An unseen angel twists the twine!
And be thou sure, what tint soe'er
The sunshine's broken rays may wear,
It needs them all, that, broad and white,
God's love may weave the perfect light."

— *Mrs. Helen H. S. Thompson.*

A SYMBOL OF UNITY. — The mother of Charles Read, M. P., used to have in her Bible a symbol of a circle with Christ in the center, and all the radii converging on him, and under it the legend, "The nearer we are to the Christ, the nearer we are to one another."

KLEIN BROTHERS. — It is said that a German family by the name of Klein emigrated to this country and settled in various parts. They lost track of one another. One of them kept the German name Klein. The others translated it, one taking the name Little, the other that of Small. By some accident they met at the post-office in New Orleans and learned that they were brothers under different names. So the different denominations are varying translations of the same name, "Christian."

"FOUR TRAVELERS, a Turk, an Arab, a Persian and a Greek, having met on their way, decided to unite their money in a common fund for the purchase of refreshments, and consulted as to what could be bought with the ten parahs which was all that each possessed.

The Turk called for Uzum, and the Arab for Ineb ; Inghur, said the

Persian, and the Greek insisted upon Staphulen. With that they fell into hot dispute and would have come to blows but for a fifth traveler passing by, who chanced to know the four languages, and who bought for them a basket of grapes.

Then they found, greatly to their astonishment, that each had precisely what he had desired.

Now, the four Oriental travelers, when they had partaken together of the basket of grapes, journeyed on in company until the night. Then, as the place of encampment was a wilderness beset with wild beasts, they agreed to keep watch by turns. It chanced that the first traveler was a hewer of wood, the second was a sculptor, the third was a painter, and the fourth a weaver. The hewer of wood, being the the first to watch, felled a tree and secured a log, from which as he had nothing else to do, he stripped the bark, rubbing and polishing it to a beautiful smooth surface.

Then came the turn of the sculptor, who seeing the straight, fine-grained piece of precious wood, carved it into the semblance of a lovely nymph. The painter next employed his hours of watching in giving the exquisite touches of natural colors to the masterpiece, and the weaver, seeing all this, spun and draped about the nymph a delicate and beautiful fabric.

In the morning, when the four sojourners saw the results of their joint efforts, each one believed that his part in the work was the only essential one, so each claimed the statue; but the fifth traveler had slept near by, as the story goes, and he was a spiritual teacher."

"'Why,' he said, 'do you quarrel about a mere block of wood? Unite, rather, in asking the gods to breathe into your statue the breath of life, that a living soul may be yours to guard and guide you on your way.'

"Then the four travelers forgot their anger and prayed to the gods, who heard their petition; and the statue became a living soul, the guardian angel that led them safely through the wilderness. Fellowship means more than any exterior event or union for practical purposes. Until there are manifestations of spiritual union, it is like the statue of wood, not worth talking about; but inspired by the living, in-breathing spirit of love, this fellowship may become the guardian angel of the world." — *Laura E. Scammon, in address before the Missouri Federation of Clubs.*

Conservation and Correlation of Force. — According to Prof. Tyndall the discovery of this principle is the most important discovery of the century up to that time. "This principle, so startling when first announced, is now a matter of interesting but familiar demonstration

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to our public school children. Heat, light, electricity, chemical action, etc., instead of being distinct properties inherent in the matter that reveals them, are but varying modes of motion, different phases of the undefined reality which science calls force. These manifestations, which a hundred years ago were supposed to be not only different but antagonistic elements in nature, are now made to play hide-and-seek under the hand of the experimenter. They change their guise as often and as promptly as the fabled gods of Greece." So "the older schoolbooks taught confidently of five senses, seeing, smelling, hearing, tasting, feeling: but the newer science resolves these five back into one and says they are all phases of the one sense, touch. When the waves of the unknown something are gathered upon the retina of the eye the optic nerve reports the touch. When they strike more heavily and slowly the drum of the ear, the auditory nerve feels and reports the touch. Smell is the touch of the nostril and taste the touch of the mouth." — *Rev. J. L. Jones.*

What Small Things Divide Us. — President Cairns, of Edinboro, once illustrated to me the slight differences between two of the three great Scotch churches, which he hoped to see united, by the story of two poor, lonely, old sisters, who had inherited a little house with one room. They quarreled and drew a chalk line across the floor of their room, on either side of which each lived, never speaking to, or recognizing the other. Each cooked her own little meal, and ate it on her own little table. Each swept and washed her own side of the floor.

"Sects seventy-two they say the world infest,
And each and all lie hidden in thy breast."

The True Unity. — "According to the present scientific theory, all of the planets came out of the sun. That central orb sent off ring after ring, and these consolidated into planets, and then, moving within the influence of their common origin, they swing without collision around the grand common centre of the sun itself. So, should not the denominational planets also swing without collision around their great common center, the Sun of Righteousness, our glorious Lord Jesus Christ Himself." — *H. M. Scudder, D. D.*

Reference. — See other illustrations under ver. 11.

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.

LIBRARY. — *Illustrations of Christian Unity* may be found in the pamphlet *Sermon* on *The Unity of the Church*, by George Dana Boardman, D. D., of Philadelphia. Rev. Dr. F. E. Clark's *World-Wide Endeavor*, p. 213 and 268. Whately's Annotations on Bacon's Essays, p. 25. *Dr. O. W. Holmes' Autocrat of the Breakfast Table*, p. 104. Prof. Eli's *Social Law of Service*, p. 112, 126, 134, 137. Peyton's *Memorabilia of Jesus*, chapter 2, first paragraph, and p. 299. Dr. Behrends' *Old Testament Under Fire*, pp. 195–197. *The College of the Apostles*, p. 153. Jacox's *Secular Annotations*, vol. 1., p. 348. "Coöperant Units." Wendell Phillips' Lectures, p. 244. Report of the Parliament of Religions, vol. 1, p. 535. Farrar's *Messages of the Books*, p. 145.

CHAPTER XVIII.

THE TRIAL OF CHRIST.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3. Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

A. D. 30.
Friday Morn., April 7.
JERUSALEM.
The Trial of Jesus, from One O'clock till after Eight O'clock.

PICTURES. — *Jesus in Gethsemane*, Hofmann, Delaroche, Jalabert; *Christ Taken Captive*, Hofmann.
Picture of Judas in the Royal Gallery of Dresden.

DÜRER'S PICTURES. — Dürer made "The Passion" one of his chief subjects. "He designed two immortal series of wood engravings, one, known as 'The Greater Passion,' published in 1511, consisting of twelve folio wood-cuts; the other, in 1516, called 'The Little Passion,' consists of thirty-seven smaller sketches." — *Farrar*. Among these are, "The Man of Sorrows," "The Agony in the Garden," "The Arrest," "The Ecce Homo," "The Derision," "Christ before Pilate," "Christ before Herod," "The Flagellation," "Christ Crowned with Thorns," "Pilate Washing His Hands," "Christ Sinks Beneath the Cross," "St Veronica," "The Nailing of Christ to the Cross," "The Crucifixion."

LIBRARY. — Dürer's "Little Passion" is published by Macmillan.

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2. JUDAS ALSO, WHICH BETRAYED HIM. — Draw a circle with several radii. In the center write, *Betraying Christ*, and on each radius write one of the things which lead or tend to this great crime, as *love of money, self-seeking; spiritual sleeping, neglect of duty, disobedience.*

As Gehazi grew bad under the very best influences of the prophet, so Judas developed in evil while under the instruction of Jesus. The very sun and rain that make live plants flourish bring the dead plant to decay.

" We are not worst at once ; the course of evil
Begins so slowly, and from such slight source,
An infant's hand might stem the breach with clay ;

" But let the stream grow wider, and philosophy,
Age, and religion, too, may strive in vain
To stem the headstrong current."

What a change from the Judas as he appeared a few weeks before among the disciples ! The worm had been long eating out the heart of the tree, like the white ants of tropical Africa, and when the storm came it fell suddenly with a crash. He was like the house built on the sands, seemingly safe till the winds blew and the rain beat upon it (Matt. 7: 26, 27). The evil spirit whispered to him: —

" Be mine and Sin's for one short hour, and then
Be all thy life the happiest man of men."

The greatness of the sin is almost overshadowed by the meanness of it. A kiss was probably a disciple's usual greeting of the Master. Nothing can be meaner than the betrayal by Judas, who but a few hours before had eaten the covenant of friendship with his Master. Compare Green's *History of England*, i : 231, on King John. " Foul as it is, hell itself is defiled by the fouler presence of John. Judas can no longer be lonely."

Library. — " The gold touch," or story of Midas in Hawthorne's *Wonder-Book*. The different fruits are considered in the course of the story.

"As the dog, in *Æsop's Fables*, lost the real flesh for the shadow of it, so the covetous man casts away the true riches for the love of the shadowy."

Pictures. — *The Betrayal*, Ary Scheffer, Griger, Van Dyck ; *Christ Taken Captive*, Hoffmann ; *Judas Receiving the Silver*, Giotto.

Library. — Hawthorne's *Mosses from an Old Manse*, " The Bosom Serpent." Shakespeare's *Julius Cæsar*, the account of Brutus killing Cæsar, his most intimate friend. See on xiii: 20.

Compare *The Man Without a Country*, by Rev. E. E. Hale, D. D.

A. D. 30.
April 7, Friday Morning, about One O'clock.
GETHSEMANE.
The Betrayal.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him stood with them.

6. As soon then as he said unto them, I am *he*, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

LIBRARY. — "The Lost Leader," in Mrs. Browning's *Poems*. "Just for a handful of silver he left us." In his *Vision of Hell*, "Dante has placed Judas in the lowest circles of the damned, as the sole sharer with Satan himself of the very uttermost punishment." Poe's *Raven*, and the sad refrain of "Nevermore." Bulwer's *Poems*, on Judas.

REFERENCE. — See illustrations in *Suggestive Illustrations on Matthew* p. 427–430.

"In the old legend St. Brendan saw a man sitting on an iceberg, and recognized him to be the traitor Judas, who told him how at Christmas-time, amid the drench of the burning lake, an angel had bidden him to cool one hour on an iceberg in the Arctic Sea. When he asked the cause of the mercy he recognized in the angel a leper to whom he had given a cloak for shelter from the wind in Joppa, and for that kind deed he got this respite. Rejecting its ghastly side, we can accept its truthfulness. Charity is better than all burnt offering. — *Canon Farrar.*

LIBRARY. — Matthew Arnold's *Poems*, "St. Brendan."

6. THEY WENT BACKWARD AND FELL TO THE GROUND. — "Caius Marius, when reduced to the utmost misery, was shut up in a private house in Minturnæ, and an executioner was sent to kill him, but though old and unarmed, the man was so awed by his appearance, that 'as if struck with blindness, he flung away his sword, and ran away astonished and trembling,' on which the inhabitants released the great Roman and favored his escape. But this is no parallel to the case of Christ. Re-

member it was trained Roman warriors and the trusted followers of the Sanhedrin who 'went backward,' etc. We cannot doubt that on this, as on other occasions, the glory of Christ's Divine nature shone out for great purposes, and was sufficient to effect them without the use of the secular sword which Peter drew." — *Biblical Museum.*

The Solar Look. — The power of righteousness over conscious wrong. "The earthly look, other things being equal, quails before the solar look." "The veriest sick girl with this solar light behind her eyeballs is more than a match for Cæsar without it." — *Joseph Cook.*

Library. — Sir Walter Scott's *Marmion,* — where this great prince cowers before the sudden appearance of one he had wronged. Joseph Cook's *Conscience,* ("The Solar Look") one of the best of his "Monday Lectures"

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8. I am He. — "He could have swept them away at a breath — He stood and, for love's sake, permitted omnipotence to be bound. Such a picture of God no other painters have been able to draw. Beside the *Christus Vinctus* of the Evangely, how feeble is the *Prometheus Vinctus* of Æschylus."

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9. Have I Lost None. — No power can prevent Christ's guardianship over us, or, like a wolf, destroy one of the sheep in His fold. Standing at the foot of the Eiffel Tower in Paris, and looking up a thousand feet to its top, it seemed a dangerous thing to enter one of those elevators. But when we learned that they had been run daily for two weeks before a passenger entered them, and since then a million people had been carried up without an accident, faith in its safety greatly increased, and we went up as calmly as we would climb a hill. So we can trust Jesus, for never has one been lost who trusted in Him.

This Hand Never Lost a Man. — A gentleman traveling in the Alps came to a place where the path seemed to end at a jutting rock on one side and an awful precipice on the other. The guide, holding on to the rock, put his other hand out over the precipice for the traveler to step upon, and thus pass the jutting rock. He hesitated, when the guide, holding out his hand said, "*That hand never lost a man.*" Then the traveler stepped upon that hand with faith, and passed the danger. Jesus can say to every one who trusts in Him, "I never lost a man."

A. D. 30.
Friday Morning, Before Daylight, April 7.
HIGH PRIEST'S PALACE.
Trial Before the High Priest; Peter's Denial.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12. Then the band and the captain and officers of the Jews took Jesus, and bound him

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15. ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals, for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

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10. Malchus; Remedying the Evil. — From the other evangelists we learn that Jesus did all he could to repair the injury done by Peter's rash act; he healed the wounded man. "In Luke the scene is very beautiful, the Lord saying, 'Suffer ye thus far' — *i. e.*, probably, 'Permit me thus far the use of my hands,' and touching the ear with healing power." — *W. N. Clarke.*

"Learn from yon Orient shell to love thy foe,
And strew with pearls the hand that brings thee low,
Free, like yon rock, from base vindictive pride,
Emblaze with gems the wrist that rends thy side."

"Oriental Poet," quoted in *Hitchcock's Religion of Geology*, p. 177.

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14. Now Caiaphas. — See under xi: 50.

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15. The Palace. — To understand the scenes here depicted it is needful to have before us a distinct picture of an ancient palace such as the high priests occupied, "for it was unlike most of our houses. A Western house looks into the street, but an Oriental into its own interior, having no opening to the front except a great arched gateway, shut

with a heavy door or gate. When this door is opened, it discloses a broad passage penetrating the front of the building and leading into a square, paved courtyard, open to the sky, around which the house is built, and into which its rooms, both upstairs and downstairs, look." "On the side of the passage, inside the outer gate, there is a room or lodge for the porter or portress, who opens and shuts the gate; and in the gate there is a little wicket by which individuals can be let in or out." The band with Jesus entered by the large gate, Peter coming later, by the wicket gate. — *Professor Stalker.*

Something like these houses may be seen in the arrangement of some of the large continental hotels. Still more nearly like them is the house of Panza at Saratoga, a restoration of one of the ancient Pompeian houses. A similar one has just been made in Washington. At Pompeii, within a few years, there has been a restoration as far as possible of much that was taken away, and especially has there been uncovered and restored the Palace of the Vettii, with its gardens and courts. As these were built within half a century of Christ's time, they give us a good idea of what Caiaphas' palace may have been.

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17. He Saith, I am Not. — Peter's danger arose from following afar off.

"I have seen a heavy piece of iron hanging on to another, not welded, not linked, not glued to the spot, and yet it adhered with such tenacity as to bear not only its weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with the mass, and hence its adhesion. Cut that wire through, or move it by a hair's breath, and the piece of iron drops dead to the ground, like any other unsupported weight.

"A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or in hell can wrench the two asunder." — *Wm. Arnot.*

Pictures. — *Peter Denying Christ*, by B. West, Harrach, Ribera (at Seville); *Jesus before Caiaphas* (painter unknown). *Dürer's Little Passion.*

Peter's Fall. — "Many Christians are like the Leaning Tower of Pisa, — as far gone from uprightness as it is possible to go without toppling over. The world is much more likely to pull over the Campanile at Pisa than the Campanile to lift the world." — *Sunday School Times.*

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HIGH PRIEST'S PALACE.
Trial Before the High Priest; Peter's Denial.

19. ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said.

22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high priest.

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

18. And Peter Stood With Them. — "How to beat the French," was the title of a lecture delivered in 1860, by Prince Frederick Charles, then a young soldier with abundant enthusiasm, but no fame. One of the chief points — borrowed, by the way, confessedly from the French tactics — was this: "*Never defend passively, but offensively.*" — *The Advance.* The same principle is taught by the Latin proverb from the history of the wars of Rome with Carthage, "Carry the war into Africa."

Peter's Wrong Course With Temptation.

The wrong course of Peter as to temptation was his putting himself in the way of it without boldly committing himself on the right side. The only safe way is to keep out of temptation, or to be so full of faith and courage when forced into it that it cannot harm you; as, according to the legend, the fires of hell could not burn the saint cast into them, because his soul was full of heaven.

Solon's Law. — "One of Solon's laws was that, in case of insurrection in the city, he who does not attach himself to either party, or act on either side, shall be branded with civic infamy. Solon's theory was that neutrality in a disturbed condition of the state indicated either indifference to the public well-being, or the most sordid selfishness." — *Dr. Peabody's Plutarch on the Delay of Divine Justice*, p. 10.

27. Peter then denied again; and immediately the cock crew.

19. The High Priest Asked Jesus. — What an array of witnesses they might have found had they wished to learn the truth; here a company of those who had been lame, but now were running to tell the story of their healing; there a band of those who had been blind, but now could see; lepers who had been cleansed; demoniacs clothed and in their right mind; sick raised from their beds, and dead brought to life again; sad hearts comforted; sinful souls redeemed; ignorant minds enlightened; wandering ones restored. It is still the same; many men refuse to look at the true witnesses for the gospel which are many and strong. **A Possible Array of Witnesses.**

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25. Peter's Second Denial.—Peter, having begun to go wrong is like a man in a quicksand, sinking deeper with every effort to advance.

"Once Denied, Thrice Denied." — "Lie engenders lie. Once committed, the liar has to go on in his course of lying. It is the penalty of his transgression. To the habitual liar, bronzed and hardened in the custom till the custom becomes second nature, the penalty may seem no terrible price to pay. To him, on the other hand, who without deliberate intent, and against his innermost will, is overtaken with such a fault, the generative power of a first lie to beget others, the necessity of supporting the first by a second and a third, is a retribution keenly to be felt, while penitently owned to be most just. Dean Swift says: 'He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one;' and F. W. Robertson; 'One step necessitates many others. The soul gravitates downwards beneath its burden. It was profound knowledge which prophetically refused to limit Peter's sin to one. Mr. Froude shows us Queen Elizabeth stooping to 'a deliberate lie.' At times 'she seemed to struggle with her ignominy, but it was only to flounder deeper into distraction and dishonor.' Nobody ever did anything wrong without having to tell one or more falsehoods to begin with: the embryo murderer has to tell a lie about the pistol or dagger, the would-be suicide about the poison. 'The ways down which the bad ship Wickedness slides to a shoreless ocean must be greased with lies.' 'A lie is put out to interest, and the interest is compound.' So in one of Crabbe's 'Tales,' —

"'Such is his pain who, by his debt oppressed,
Seeks by new bonds a temporary rest.'" — *Francis Jacox.*

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HIGH PRIEST'S PALACE.
Trial Before the High Priest; Peter's Denial.

27. PETER DENIED AGAIN. — Peter failed in his strongest point. Courage, outspoken boldness, devotion to his Master, were his pride and boast. Here there seemed little danger of failure ; and yet just here he did fail. Where we feel strong we are liable to be unguarded, and we fail there for that very reason.

It was now that Peter was "sifted as wheat." Part of what he thought was wheat was really chaff, and this terrible sifting under temptation blew away in the roughest manner most of the chaff, his inconstancy, his fiery temper, his self-confidence.

STEPS TO PETER'S FALL. — He had been self-seeking, striving to be accounted greatest ; he had been self-confident ; he had separated from his brethren ; he had slept when he should have watched and prayed ; he had ventured into evil company as one of them. His fall "was the fruit of seeds that he himself had sown. Men fall in private long before they fall in public The tree falls with a great crash, but the decay which accounts for it is often not discovered till it is down on the ground." — *Ryle.*

"O thou child of many prayers,
Life hath quicksands, life hath snares."

AND THE COCK CREW. — "Flinging the fold of his mantle over his head, he, too, like Judas, rushed forth into the night, but not as Judas ; into the unsunned darkness of miserable self-condemnation, but not into the midnight of remorse and despair ; into the night, but, as has been beautifully said, it was 'to meet the morning dawn.' If the angel of Innocence had left him, his 'younger brother,' the angel of Repentance, took him gently by the hand. — *Farrar.*

LIBRARY. — Ambrose's "Hymn at the Cock Crowing."

PETER'S REPENTANCE — It is a touching and beautiful tradition, true to the sincerity of Peter's repentance, if not a historical reality, that, all his life long, the remembrance of this night never left him, and that, morning by morning, he rose at the hour when the look of his Master had entered his soul, to pray once more for pardon. — *Geikie.*

We do not judge Peter aright unless we take into the account, not only his sin, but also his repentance, and the change wrought into

his character. It is easy to see faults and forget virtues, to look at the thorn and forget the rose, to imitate the faults of great men while we neglect their virtues.

A diamond may fall into the mire, but it is a diamond still.

LIBRARY. — Mrs. Browning's *Poems*, the three sonnets, "The Two Sayings," "The Look," "The Meaning of the Look."

LOOK. —

"The Saviour looked on Peter. Aye, no word,
No gesture of reproach! The heavens serene,
Though heavy with armed justice, did not lean
Their thunders that way! The forsaken Lord
Looked only on the traitor. None record
What that look was; none guess; for those who have seen
Wronged lovers loving through a death-pang keen,
Or pale-cheeked martyrs smiling to a sword,
Have missed Jehovah at the judgment call;
And Peter from the height of blasphemy —
'I never knew *this man*' — did quail and fall,
As knowing straight *that God*, and turned free
And went out speechless from the face of all,
And filled the silence, weeping bitterly." — *Mrs. Browning.*

REFERENCE. — See further illustrations in *Suggestive Illustration on Matthew*, 433–435.

THE MEANING OF THE LOOK. —

"I think that look of Christ might seem to say:
'Thou, Peter! art thou a common stone
Which I at last must break my heart upon,
For all God's charge to His high angels may
Guard My feet better? Did I yesterday
Wash *thy* feet, My beloved, that they should run
Quick to destroy me 'neath the morning sun?
And do thy kisses, like the rest, betray?
The cock crows coldly. Go, and manifest
A late contrition, but no bootless fear?
For, when thy final need is dreariest,
Thou shalt not be denied, as I am here;
My voice to God and angels shall attest,
Because I KNOW *this man, let him be clear.*'"

— *Mrs. Browning.*

28. ¶ Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

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Went Not . . . Lest They Should be Defiled. — "Bullinger calls attention here to the wide difference between inward sanctification of the heart and outward sanctimoniousness about forms, ordinances and ceremonies. Calvin remarks that it is one mark of hypocrisy, 'that while it is careful in performing ceremonies, it makes no scruple of neglecting matters of the highest importance.'" — *Ryle.* They were like the soldiers who, finding a beautiful bag of jewels, threw away the jewels but kept the bag.

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29. Pilate. — "The man before whom he was arraigned we know as one of the most unjust, violent, cruel, and dangerous of scourges, one who was truly what his name signified, the slaying 'Javelin' of the unhappy nation." — *Keim.* Philo (*Ad Caium*) speaks of "his corruption, his acts of insolence, his habit of insulting the people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and most grievous inhumanity at all times, a man of most ferocious passions, very merciless as well as very obstinate."

Pilate had outraged the Jews several times. His troops once brought their standards, with the image of the emperor, into the Holy City. The people were excited into frenzy till he had the standards removed. He had taken money from the treasury of the temple for the construction of an aqueduct, which led to another riot and slaughter; and he had slain some Galileans while in the act of sacrificing (Luke 13 : 1). He had reason to fear the Jews, for they had before this sent a deputation to Rome on account of his acts, and this gave them more courage in presenting their cause.

Thus Pilate's past history was a hindrance to present duty. He carried it about him like the dead body the Romans sometimes chained to convicts (Rom. 7 : 24).

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

PILATE'S LIFE is like a beacon light to warn from dangerous rocks; like the sign "Christian" and "Hopeful" put at the entrance to the way to Giant Despair's castle.

"Well has an old English poet," says Prof. Phelps, "represented him as sunk beneath the waves, with nothing visible but his hands, and these washing themselves eternally in vain attempt to cleanse his soul."

HYMN, beginning

"I see the crowd in Pilate's hall,
I mark their wrathful mien."

PICTURES. — Munkacsy's famous picture of *Christ before Pilate*; Dürer's *Christ before Pilate; Ecce Homo*, Correggio (Nat. Gallery, London), Cigoli (Pitti Palace, Florence), Guido Reni (Dresden).

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37. KINGDOM OF THE TRUTH. — "Andrew Melville told King James, 'there are two kings and two kingdoms in Scotland; there is King James, the head of the commonwealth: and there is Christ Jesus, the King of the church, whose subject James VI. is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member.' The entire history of the Scottish church has been one long struggle to maintain this truth." — *Stalker.*

All the real kings of the world belong to the kingdom of the truth. They are kings of ideas, kings in the realm of spirit, of thought, of conscience.

CHRIST THE KING. — It is against the kingly office of Christ that men most rebel. As a good, kindly man, an ideal man, they have no objec-

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

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tion to him. It is only when He claims obedience, demands their giving up wrong things, interferes with their sins and selfishness, that men object.

EVERY ONE THAT IS OF THE TRUTH HEARETH MY VOICE. — "In the old pictures of the Christ Child, by the great masters, a halo proceeds from the babe that lights up the surrounding figures, sometimes with dazzling effect. And it is true that on all who approached Christ when He was in the world there fell a light in which both the good and the evil in them were revealed. It was a search-light that penetrated into every corner, and revealed every wrinkle." There is a passage in *Paradise Lost* where a band of angels, sent out to scour Paradise in search of Satan, who is hidden in the garden, discover him in the shape of a toad 'squat close at the ear of Eve.' Ithuriel, one of the band, touches him with his spear, whereat surprised, he starts up in his own shape, —

The Test. Ithuriel's Spear.

> "For no falsehood can endure
> Touch of celestial temper, but returns
> Of force to its own likeness!"

"But the touch of perfect goodness has often the opposite effect: it transforms the seeming angel into the toad, which is Evil's own likeness." — *Prof. Stalker, D. D.*

"The men who touch Him in this supreme hour of His history do so only to have their essential characters disclosed." — *Principal Fairbairn.*

DEAFNESS TO CHRIST'S VOICE. —"There is a form of deafness known to physicians in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There

Peculiar Kind of Deafness.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear Wisdom's words. but that ear often seems so dull of hearing that there appears no sign of response to her utterances." — *Prof. W. H. Thomson, M. D., LL. D., in Parables and Their Home.*

38. What is Truth. — "Aletheia (Truth) was a country beyond his jurisdiction, a Utopia which could not injure the empire. 'Why speak to me of ideal worlds?'"— *Dods.* As if he had said to Jesus, what kind of magic have you got that can work all these wonders, like Aladdin's lamp or Mercury's magic wand?

Library. — *Whately's Annotations*, "What is Truth?" *Sermons* by Robertson, Series 1, "The Kingdom of the Truth," and "The Skepticism of Pilate."

"One of the best tales of modern literature (Dickens' *Our Mutual Friend*) has introduced us into the associations and acquaintance of the family of 'The Veneerings' quite familiarly; they were showy and shallow, not to say in a measure dishonest, and making us imagine some of them were adventurers. Now the New Testament tells us of a vast kingdom with its divine King; the kingdom of Truth of which King Jesus is the monarch and head over all." — *C. S. Robinson, D. D.*

I Find in Him No Fault at All. — This prisoner of his, Pilate seems to feel

> "Hath borne his faculties so meek, hath been
> So clear in his great office, that his virtues
> Will plead like angels, trumpet-tongued, against
> The deep damnation of his taking-off."
>
> — *Macbeth*, Act 1, Sc. 7.

One recalls Shakespeare's words about Brutus:

> "His life was gentle, and the elements
> So mixed in him, that Nature might stand up
> And say to all the world, This was a Man."

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LIBRARY. — In Sidney Lanier's *Poems*, "The Crystal," he shows that in all men, all authors, — Homer, Socrates, Dante, Eschylus, — there is something for him to forgive, some flaw in the crystal, "some little mold that marks you brother, and your kinship seals to man."

"But thee, but thee, O sovereign Seer of time,
But thee, O poet's Poet, Wisdom's tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,

. . . . . .

"Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou crystal Christ?"

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40. NOT THIS MAN, BUT BARABBAS. — Pilate and the Jews threw away the great opportunity of their lives.

"For of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"
— *Whittier.*

"They cried out 'all at once.' It was the roar of what Burke calls the *Bellua Populus*, that wild beast, the People. It was becoming frightful." — *Dr. Deems.*

"This scene has often been alleged as the self-condemnation of democracy. *Vox populi, vox Dei*, its flatterers have said; but look yonder. When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas. If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes, and nobles behave better than the mob? It was by their advice that the mob chose." — *Stalker.*

JESUS OR BARABBAS. —

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side:
Some great cause, God's new Messiah, offering each the bloom or blight.
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."
— *Lowell.*

THE FATE OF THE JEWS. — "Some thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the 3,600 victims of the governor's fury, of whom

not a few were scourged and crucified right over against the Prætorium, were many of the noblest of the citizens of Jerusalem." — *Edersheim.* "Some of the wicked rulers and raging populace who that day cried 'Crucify Him!' and thousands of their children, shared in the unparalleled horrors of the destruction of Jerusalem (40 years later, A. D. 70").— *Clark.* "They had forced the Romans to crucify their Christ, and . . . they and their children were themselves crucified in myriads by the Romans outside their own walls." — *Farrar.* The Jews, had they accepted Jesus as their King, might to-day be walking as kings and princes in the earth, and their city the central light of civilization. They rejected their King, and lost their kingdom, and it never will be recovered till they acknowledge Jesus to be their Saviour and King.

THE FATEFUL CHOICE. — Macaulay, in his essay on Milton (p. 43), says, "Ariosto tells a story of a fairy, who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her loathsome aspect, pitied and protected her, she afterward revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war." So what is done to Christ in His disguised and lowly form is a test of our character and of our love, and will be rewarded and blessed by Him when He comes in His glory; while those who reject Him in His humility must come before His judgment-seat when He sits on the right hand of the power of God.

Ariosto's Fairy.

PILATE'S DEATH — "Legend has it that Pilate, in extreme misery, cast himself from an Alpine peak into a mountain lake. The mountain is still called by his name, Pilatus, and a glittering lake, which reflects its dark shadow, bears the shape of the glorious cross." — *Prof. Battle.*

CHAPTER XIX.

THE CRUCIFIXION.

A. D. 30.
April 7, from 9 a. m. to 3 p. m.
CALVARY.
The Crucifixion.

1. Then Pilate therefore took Jesus, and scourged *him*.
2. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3. And said, Hail, King of the Jews! and they smote him with their hands.
4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

1. And Scourged Him (ἐμαστίγωσεν). — Its kindred noun, μάστιξ, a blow occurs several times in the metaphorical sense of *a plague*. "The word used for the scourging implies that it was done, not with rods, for Pilate had no lictors, but with what Horace calls the '*horribile flagellum*,' of which the Russian knout is the only modern representative." —*Farrar*.

Scourging. — "The scourging of prisoners accused of misdemeanors, to force them to confess, prevails still. The value of confessions so extorted would not, one would think, be great. Yet the torture not seldom elicits the information wanted. Mr. C. M. Doughty tells of a case he witnessed, when traveling southward with the great Haj pilgrimage from Damascus. A servant, an aged man, was accused of stealing some forty pounds sterling from his Persian master. Called before an extemporized court, he was at once put to the torture. He was laid prone; men held his legs; some kneeled on his shoulders, and kneaded him without pity. Strokes, administered with a tough plant, resounded through the camp, mingled with the screams and groans of the struggling wretch. Four strong men exhausted themselves, and a fifth was handling the plant with fresh vigor, ere the culprit confessed; then he was borne forth, amid the curses of the company, to show the spot where he had buried the treasure. The accused was in this case guilty; but, innocent or guilty, he upon whom suspicion lights will be treated in the same way."— *Rev. William Ewing, in Sunday School Times.*

PICTURES. — *Flagellation of Christ*, Signorelli, Doré, Hoffman; *Christ at the Column*, Velasquez (*Nat. Gallery, London*); *Christ After the Flagellation*, Moretto (*Brescia*).

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PICTURES, DESCRIPTION OF. — "In a psalter of the fifteenth century the Saviour stands in front of the column, covering His face with His hands.

"According to the later type, the moment chosen is when the execution of the sentence is just beginning. One man is binding the hands to the pillar, another is binding together a bundle of loose switches. The German representations are coarser than the Italian, but with more incident. They lack the spiritual feeling which appears in the best Italian specimens.

"A field for a higher feeling and for more subtile treatment is opened in the moments succeeding the scourging. One of the very finest examples of this is the picture of Velasquez, 'Christ at the Column,' in the National Gallery of London. The real grandeur and pathos of the conception assert themselves above certain prosaic and realistic details. The Saviour sits upon the ground, His arms extended, and leaning backward to the full stretch of the cord which binds His crossed hands. The face is turned over the left shoulder full upon the spectator. Rods, ropes, and broken twigs lie upon the ground, and slender streams of blood appear upon the body. A guardian angel behind the figure of the Lord, stands bending slightly over a child kneeling with clasped hands, and points to the sufferer, from whose head a ray of light passes to the child's heart. The angel is a Spanish nursery-maid with wings, and the face of the child is of the lower Spanish type, and is in striking contrast with the exquisite countenance of Murillo's Christ-child, which hangs next to this picture, and which is of the sweetest type of Andalusian beauty. The Saviour's face is of a thoroughly manly, indeed, of a robust type, expressing intense suffering, but without contortion. The large, dark eyes are ineffably sad. The strong light on the right arm merges into the deep shadow of the bound hands, and the same shadow falls with startling effect across the full light on the left arm, marked at the wrist by a slight bloody line." — *M. R. Vincent, in Word Studies.*

Christ at the Column.

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2. PLATTED A CROWN OF THORNS. — The soldiers then in jest dressed Jesus either in "the red robe, the soldier's common mantle, representing the purple robe worn by kings" (*Godet*), or a cast-off royal robe. They put on Him a crown of thorns, the green leaves of which would represent the laurel wreath worn by conquerors, as Cæsar himself. They put a

rod in His hand for a scepter. They smote Him, mocked him in every insulting way.

A. D. 30.
April 7, from 9 a. m. to 3 p. m.
CALVARY.
The Mockery.

PICTURES, DESCRIPTION OF. — "In the portrayal of the crowning with thorns, in a few instances, the moment is chosen after the crown has been placed, the action being in the mock-worship; but the prevailing conception is that of the act of crowning, which consists in pressing the crown upon the brow by means of two long staves. A magnificent specimen is Luini's fresco in the Ambrosian Library at Milan. Christ sits upon a tribune, clad in a scarlet robe, His face wearing an expression of infinite sweetness and dignity, while a soldier on either side crowds down the crown with a staff. The Italian artists represent the crown as consisting of pliable twigs with small thorns; but the northern artists have conceived, to quote Mrs. Jameson, 'an awful structure of the most unbending, knotted boughs, with tremendous spikes half a foot long, which no human hands could have forced into such a form.' In a few later instances the staves are omitted, and the crown is placed on the head by the mailed hand of a soldier." — *M. R. Vincent.*

Crowning with Thorns.

LIBRARY. — Farrar's *Life of Christ in Art.*

THE MOCKERY. — For what could be equal to this insolence? On that face which the sea, when it saw it, had reverenced; from which the sun, when it beheld it on the the cross, turned away its rays, they did spit, and struck it with the palms of their hands, and smote upon the head. — *Chrysostom.*

People often ridicule their best friends, the highest truths, the sources of their greatest blessings.

Bad men love to ridicule those who are better than they, to quiet their consciences when awakened by the nobler example.

The best of causes are often misrepresented and ridiculed by putting them in a wrong light, and misunderstanding their nature, their plans, and their work.

"Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong."
— *James Russell Lowell.*

EXAMPLES. — The Reformation, the Puritans, the Methodists, the Baptists, the Calvinists, almost every religious denomination that grew out of a reform, are historical examples. So almost every invention and science has been born, like Venus, from an ocean of opposition and calumny, and has been compelled, like the infant Hercules, to strangle the serpents that assailed it in its cradle.

So the story of Rome's foundation, when Romulus killed his brother for sneering at the walls of Rome, and jumping over them to show of how little account they were. Yet Rome became the mistress of the world. Men may despise the acorn, but the oak is hidden there. They may sneer at the small black seed, but exquisite flowers are enfolded within it.

" The world goes up, and the world goes down,
The sunshine follows the rain ;
And yesterday's sneer, and yesterday's frown
Can never come over again."

MOCKERIES. — Many of the best things in the world have been ridiculed in their beginning. The first steamboat, the first steamer across the Atlantic, the first missionaries, progress in theology, new discoveries in science and medicine.

The early poems of Wordsworth were criticised as being next to idiotic. Byron says that this poet wrote so naturally of the *Idiot Boy* that he must be the hero of his own tale. Tennyson's early volume of poems, *The Poems of Two Brothers*, was a failure. Irving's first book manuscript was refused. *Jane Eyre* was again and again rejected. A publisher advised Miss Alcott, after reading one of her first manuscripts, to "stick to teaching." — *Hezekiah Butterworth*, in *Our Sunday Afternoon.*

REFERENCE. — See *Suggestive Illustrations* on Matthew, p. 440.

MOMUS was the classical god of satire and ridicule. He was the son of Night. Nothing in his eyes was beyond criticism and faultfinding. He found fault even with Venus because her golden slipper made so much noise ; and complained that the man made by Vulcan had not a window in his breast to let his thoughts be seen.

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5. BEHOLD THE MAN. — Jesus is as it were, a composite photograph of all the best in human nature, including all types and all races. He is the ideal man.

A. D. 30.
April 7, from 9 a. m. to 3 p. m.
CALVARY.
Trial Before Pilate.

6. When the chief priests therefore, and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. ¶ When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13. ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

"As a fire catches the lump of dirty coal or clot of filth that is flung into it, and converts it into a mass of light, so at this time there was that about Christ which transmuted the very insults hurled at Him into honors, and charged even the incidents of His crucifixion, which were most trivial in themselves, with unspeakable meaning."

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9. Jesus Gave Him No Answer. — Jesus made no reply because a reply would have been useless. They would not accept a denial, and they would have perverted the meaning of any explanation He could make. He refused to "cast pearls before swine," or to "give that which was holy to dogs." There are many times when it is well for the church to imitate their Master in this, Do not waste time and strength

in replying to blatant infidels who are determined to oppose Christianity under all circumstances. Replying often advertises the enemy; and arguments take the attention from the main work of the gospel, the saving of the world from sin. Attend to the business of the church, save men from sin, culture them into a noble character, help the needy, visit the sick, preach the gospel; and the works of Christianity will answer its enemies.

12–14. Pilate Doing Wrong from Fear. — "Many hate not sin, nor fly from it, because it is *sin;* but as children do bees; — not because they are bees, but because they have a *sting.* So do these persons flee from sin, not because it is *sinful,* but because it is *hurtful.*"— *Spiritual Honey from Natural Hives.*

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17. And He Bearing His Cross Went Forth. — In the Via Dolorosa Jesus experienced two alleviations of His sufferings: the strength of a man relieved His body of the burden of the cross, and the pain of His soul was soothed by the sympathy of women. Is it not a parable — a parable of what men and women can do for Him still? Christ needs the strength of men," "From women He seeks sympathy." "It was to Him a foretaste of the splendid devotion which He was yet to receive from the womanhood of the world." — *Stalker.*

Stations of the Cross. — In many of the Catholic churches in Europe there is a series of about a dozen pictures, representing the real and supposed scenes on this journey from the Pretorium to Calvary, called the Stations of the Cross. The series in the Cathedral at Antwerp is very beautiful. "These pictures embody the popular idea of Christ's weakness and exhaustion. In one He stands calm and erect, in another He is bending under the weight of the cross, and in another He has fallen beneath the load that was laid upon Him. It is at this stage of the proceedings that Simon, who is passing by, is arrested, and compelled to bear the cross after Christ." Sometimes, says Dr. Stalker, "the idea is carried out on a more imposing scale. On a knoll or hill in the neighborhood of a town three lofty crosses stand; the road to them through the town is called *Via Calvarii,* and at intervals along the way the scenes of our Lord's sad journey are represented by large frescoes or bas-reliefs."

Tradition of Veronica. — There is a tradition that Veronica, a pious lady of Jerusalem, was moved with pity on beholding the bloody and perspiring face of our Lord when on the way to crucifixion, and manifested her sympathy by giving Him her head-cloth to wipe off the

perspiration, or brought out a towel and herself washed away the blood and perspiration from His face. In response to her kindness He returned the cloth with His features imprinted on it, an exact likeness of the "Man of Sorrows." Dr. Stalker follows the story with this sentence: "Some of the greatest painters have reproduced this scene, and it may be understood as teaching the lesson that even the commonest things in life, when employed in acts of mercy, are stamped with the image and superscription of Christ."

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CALVARY.
On the Way to the Cross.

Legend of the Wandering Jew. — There is another well-known tradition of the Wandering Jew, who, as Jesus with the cross passed his place of business, and leaned for rest against his porch, struck him a blow and harshly bade him move on; to which the Lord replied, turning to his assailant, "Thou shalt go on and never stop till I come again." To this day the miserable man wanders over the earth unable to find rest or to die. Lew Wallace, in his *Prince of India*, makes use of this legend, and it plays a somewhat prominent part in literature. Dr. Stalker interprets the legend thus, "It is, I suppose, a fantastic representation, in the person of an individual, of the tragic fate of the Jewish race, which since the day when it laid violent hands on the Son of God, has had no rest for the sole of its foot."

Library. — Farrar's *Life of Christ in Art* (Veronica); Farrar's and Geikie's *Life of Christ;* Mrs. Jamieson's *Sacred and Legendary Art*. Prof. Stalker's *Trial and Death of Jesus Christ.*

Pictures. — *Jesus Bearing the Cross,* Raphael, Bida, Doré; *Elevation of the Cross,* Rubens, Rembrandt; *The Crucifixion,* Rubens, Dürer, Guido Reni, Tintoretto, Munkacsy, Plockhörst, E Burne-Jones; *Descent from the Cross,* Rubens, Fra Angelico, Rembrandt, Doré.

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17. Place of a Skull, Calvary, Golgotha. — Calvary, was doubtless so named from its shape, a knoll in the form of a skull. Calvary is Latin and Golgotha Hebrew for skull. "Two hundred yards outside the Damascus gate of Jerusalem there is an isolated, white limestone knoll, in contour like the crown of the head and about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull. The two eyeless sockets, the overhanging

forehead, the lines of the nose, the mouth, and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. It was customary to bury the crucified at the foot of the cross. This pit is filled with the skeletons and bones of criminals who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven. In springtime Calvary is carpeted with scarlet anemones and the Calvary flower, which appear like drops of blood covering the white limestone. At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. While I was in Palestine, George Müller, the patriarch of faith, was led to excavate and recover the immortal tomb. Since then, its identity having been considered established, an English association, headed by the Archbishop of Canterbury and five other bishops, secured the garden, with the interior of the sepulcher, for $15,000. In May, 1896, over $13,000 of this had been subscribed. There is now a general concensus of opinion that this is the true Calvary. It alone fulfils the numerous and precise descriptions and the point of the compass 'northward' indicated by the Scriptures." —*Wm. Brryman Ridges, in Biblical World for November*, 1896.

Description of Calvary.

LIBRARY.— *The Site of Calvary*, by Hon. Selah Merrill

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18. WHERE THEY CRUCIFIED HIM. — "At about nine o'clock, the hour of the usual morning sacrifice of the lamb, which was the type of Jesus, the Lamb of God was slain for the sins of His people. The cross was not so lofty and large as in most medieval pictures. The feet of the sufferer were only a foot or two above the ground — a fact of some weight, as showing that Jesus suffered in the midst of His persecutors, and not looking down from above their heads." — *Schaff*. Probably Jesus was nailed to the cross while it was lying upon the ground, then it was slowly raised with the sufferer upon it.

At this time was offered to Jesus the stupefying draught which the women of Jerusalem were wont to administer to the sufferers, but which Jesus, with sublime heroism, refused to take. "Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly — dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continu-

Calvary the Crucifixion.

ance of torment, horror of anticipation, mortification of untended wounds, — all intensified up to the point at which they can be endured at all, but just stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed." — *Farrar.*

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CALVARY.
The Crucifixion.

THE CROSS "was planted on Golgotha, a dry, dead tree; but lo! it has blossomed like Aaron's rod; it has struck its roots down to the heart of the world, and sent its branches upward, till to-day it fills the earth, and the nations rest beneath its shadow, and eat of its pleasant fruits." — *Stalker.*

THE TREE OF LIFE. — "Thomas à Kempis teaches his disciples to know poverty and humility as the roots of the tree of the cross, labor and penitence as its bark, righteousness and mercy as its two principal branches, truth and doctrine as its precious leaves, chastity and obedience as its blossoms, temperance and discipline as its fragrance, and salvation and eternal life as its glorious fruit." — *Zöckler.* It has resemblances to the mystic tree Ygdrasil, the tree of the universe; the Tree of Life and the Tree of Knowledge in one.

Compare the Tree of Life in Revelation, and the Tree of Life in Eden. How perfect is the parallel to the blessings that come from the Tree on Calvary — food for body and soul, a never-failing supply of every variety, always fresh and new, and the healing and the health that always come with the gospel.

"But whether on the scaffold
Or in the battle's van,
The fittest place for man to die
Is where he dies for man."
— *Michael J. Barry.*

LIBRARY. — Rev. Mr. Tenney's *Our Elder Brother*, "Light from the Cross," p. 345. Whittier's *Poems*, "The Crucifixion." Mrs. Browning's *Poems*, "The Seraphim." Bp. Warren's *Bible and Education*, p. 41. Rev. Louis Albert Banks, *The Christ Dream*, pp. 161–170. *Seven Words from the Cross*, by W. Robertson Nicoll.

REFERENCE. — See under vii : 37–9, Oriental legend.

On the cover of one of his books Ingersoll placed three crosses and under them the legend, "For the glory of God;" and three telegraph poles with their cross-bars, which bore a resemblance to crosses, and under them the legend, "For the good of man." But without the crosses there would have been no telegraph poles. All the blessings of civilization are from the trees that grow upon the banks of the river of life.

The Flaming Bush. — "When the angel of the Eternal appeared to Moses in the burning bush, he forbade him to approach without taking his shoes from off his feet; 'for,' said he, 'the place whereon thou standest is holy ground.'

"The cross is also a burning bush, — a furnace in which the Lamb without blemish is consumed. Let us not approach this holy place until we have removed from our hearts every carnal, worldly, or profane thought!" — *Godet.*

Dante's Staircase from Despair to Hope, up to the gate

"With frontispiece of diamond and gold embellished,"

had three steps. The first was of polished white marble, the holiness of God, in which is seen the perfect ideal, and our sinfulness by contrast as we look in this mirror. The second step was a dark, cracked, and broken stone, suggesting the broken and contrite heart. "The third step, upon which stood both feet of the angel who guarded the entrance, was a solid block of porphyry, red as the blood that spurts forth from the smitten vein. Surely we see nothing else in this but the blood of the Lord Jesus Christ shed as an atonement for us. . . . But place your feet on this stair of flaming red porphyry, and it shall lead, not as Dante dreamed, into a state of painful discipline (?) but into love and joy and peace in the Holy Ghost." — *Louis Albert Banks.*

Defeats That are Victories. — (1) Bunker Hill Monument commemorates a defeat, which for a long time was looked upon with chagrin and disappointment; and yet that defeat was really the birth-throe of our country, and had more glorious results and more wide-reaching influence than most victories. (2) So the famous Thermopylæ was a defeat, but has thrilled the ages because it was a moral victory. (3) A noble deed transfigures the place where it is performed, as Calvary, the place of execution, has become the center of the world's history and the world's salvation.

Alcyone. — "As all the stars of heaven are said to be moving around the star Alcyone in the Pleiades, so all the Bible and all history move

around the cross of Christ as their center. 'The cross of Jesus must ever remain the one bright center of all our hopes and all our songs. Nay, the cross of Jesus will be 'in the midst' of heaven itself, the center towards which the circles of redeemed saints will bow, and round which the ceaseless 'Alleluia' will roll; for what is 'the Lamb in the midst of the throne' (Rev. 7:17) but the cross transfigured, and the Lamb eternally enthroned?" — *Burton.*

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CALVARY.
The Crucifixion.

"The great central event in all history is the death of our Lord and Saviour, Jesus Christ. The centuries circle round the cross." — *Dr. Collier, Great Events of History.*

MOTIVES FROM THE CROSS. — *The cross* furnishes every possible motive for turning from sin, touching the heart with love, showing our danger, giving us hope of forgiveness and life, teaching the law of duty, which prefers death to failure or neglect. It shows the value of our souls, the value of salvation, and the worth of eternal life in heaven.

The cross declares in "letters that can be read from the stars" God's love to man.

The cost of salvation smites all indifference to religion. If Christ was willing to die that we might be saved, what ought not we to do?

THE BLOOD OF CHRIST. — Sometimes we recoil from the thought of the blood of Christ so often referred to in the Bible, — there are those who would keep these things from their children, — yet we do not shrink from it in other things. We read even to children the story of the giant-killer. The fact is that there is no other way to express in language that all can understand, the highest degrees of heroism, courage, self-sacrifice and love. It is these qualities we see rather than the agony.

CONTRASTS. — So many of Christ's sufferings are set forth as bringing to us corresponding benefits that we may take each one as having its counterpart in our salvation. He was sold, that we might be bought again, — that is, redeemed. He was denied, in order that He might confess us before His Father. He was bound, in order that He might bestow upon us true freedom — the freedom of sons. He was unjustly judged, in order that we might escape the severity of God's judgment. He was scourged, that by His stripes we might be healed. He was crowned with thorns, in order that we might receive a crown of glory. He bore the cross, in order that our poor bearings of the cross might be accounted suffering with Him. He was crucified, in order that through His grace we might crucify the flesh with its affections and lusts. He died that we might live.

19. ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, *and* Greek, *and* Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

VALUE OF THE CROSS. — "According to all the consenting testimonies, the Lord of Glory went through death, to save us from it. He drank the cup of bitter woe, that we might quaff from heavenly chalices the wine of life. All faintness and gloom which His mysterious being could know, He folded round, He took within Him, that we might walk celestial streets with palm and harp, in robes of white. And only when this vast anguish was ended, this sacrificial death endured, was God, not pacified by it, not changed in character, or made more merciful than He would have been otherwise, but shown to be so holy while gracious, so purely, ineffably just, that the scoffer and the robber, the adulterer and the assassin turning to Him, might be forgiven." — *R. S. S.*

THE ATONEMENT on the cross (1) enabled God to offer forgiveness, and yet to honor His law, so that men would be even more careful to keep the law than if they saw the wicked punished. (2) It proves to us that God is ready to forgive. (3) It shows the evil of sin that demands such a cost in order to be saved from it. (4) It shows that we cannot enter heaven unless we are cleansed from sin. (5) It proves the love of God to man. (6) It furnishes every possible motive for turning from sin, touching the heart with love, showing our danger, teaching the law of duty which dies rather than fail or neglect, giving us hope of forgiveness and life. (7) It shows the value of our souls, to be worth such a price. (8) It shows the value of salvation, and the worth of eternal life in heaven. (9) All this will be in vain, unless we repent and believe.

REFERENCE. — See under 3 : 16 and 10 : 18.

19. PILATE WROTE A TITLE. — Dr. Maclear, in the *Cambridge Bible*, supposes the inscriptions were as follows, the titles varying slightly in each language.

JOHN:	MARK:	LUKE:
ישו הנצרי מלך היהודים.	Ο βασιλεὺς τῶν Ἰουδαίων.	Rex Judæorum hic est.
Jesus of Nazareth, the King of the Jews.	The King of the Jews.	This is the King of the Jews.

23. ¶ Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soliders did.

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CALVARY.
The Crucifixion.

Dr. Hovey thus reconciles all, making the real title to be, The King of the Jews, which is common to all. "Matthew says it was, *This is Jesus,* The King of the Jews; Mark: The King of the Jews; Luke: *This is* The King of the Jews; and John: *Jesus of Nazareth* The King of the Jews. It is admissible to suppose that the title in full read: *This is Jesus of Nazareth,* The King of the Jews.

THE THREE SUPERSCRIPTIONS. — "Such inscriptions in different languages were not common. Julius Capitolinus, a biographer (A. D. 320), in his life of the third Gordian, says that the soldiers erected his tomb on the Persian borders, and added an epitaph (*titulum*) in Latin, Persian, Hebrew, and Egyptian characters, in order that it might be read by all. Hebrew was the *national* dialect, Latin the *official*, and Greek the *common* dialect. As the national Hebrew, King of the Jews was translated into Latin and Greek, so the inscription was prophetic that Christ should pass into civil administration and common speech: that the Hebrew Messiah should become equally the deliverer of Greek and Roman: that as Christ was the real center of the *religious* civilization of Judaism, so He should become the real center of the world's *intellectual* movement as represented by Greece, and of its *legal* and *material* civilization as represented by Rome. The three civilizations which had prepared the way for Christ thus concentrated at His cross. The cross is the real center of the world's history." — *M. R. Vincent.*

"Thus to power (Latin), to culture (Greek), and to piety (Hebrew), was the sovereignty of Jesus declared, and it is still declared by means of such language. Power, culture, and piety, in their noblest forms, pay homage at the feet of Jesus." — *Bp. J. R. Vincent, D. D.* Thus in the chief tongues of men was proclaimed in jest what became a living truth, — that Jesus is king: the king to whom all nations and peoples should yield allegiance "He is a king with many crowns; He is king in the religious sphere, the king of salvation, holiness, love; He is king in the realm of culture; the treasures of art, of song, of literature, of philosophy belong to Him; He is to be king in the political sphere, in

25. ¶ Now there stood by the cross of Jesus his mother, and his mother's sister Mary the *wife* of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her into his own *home*.

28. ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

trade, commerce, and all the activities of men." And it is through the crucifixion that Jesus becomes king, and founds the kingdom, and draws the hearts of men to be His loyal subjects.

In Three Languages. — "Like the Rosetta Stone in the British Museum, showing one inscription in three dialects; like the inscribed rocks at Behistan, recording the fame of Darius Hystaspes in three forms of arrow-headed writing, so as to be understood by Assyrian, Median and Persian readers — the inscription on the cross was written in three languages, and these were the three keys to unlock all the languages living in the world. So, without knowing what he was doing, Pilate thus began the publication of Christ to all the world." — *C. Stanford, D. D.*

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23. Four Parts. — "All the Synoptists relate the parting of the garments. The four pieces to be divided would be, the head-gear, the sandals, the girdle, and the *tallith*, or square outer garment with fringes. Delitzsch thus describes the dress of our Lord: 'On His head He wore a white *sudar*, fastening under the chin and hanging down from the shoulders behind. Over the tunic which covered the body to the hands and feet, a blue *tallith*, with the blue and white fringes on the four ends so thrown over and gathered together that the gray, red-striped undergarment was scarcely noticeable, except when the sandal-shod feet came into view.'" — *A Day in Capernaum. M. R. Vincent.*

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April 7, from 9 a. m. to 3 p. m.
CALVARY.
The Death and Burial of Jesus.

33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35. And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37. And again another Scripture saith, They shall look on him whom they pierced.

38. ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

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27. Behold Thy Mother.—Note how Christianity represents women, and what it makes them. Mrs. Millicent Fawcett says that in Dickens' novels feminine virtue is nearly always undersized, easily melted to tears, and more or less idiotic; and that Thackeray represented the best of women as subject to absurd jealousy. Dickens' "Mrs. Jellyby" has done a great deal of harm. Her eyes were always fixed on something far off, as if she saw Africa and Borrioboola Gha, while her children ran about neglected. That encouraged the mistake that a woman who had sufficient mental activity to be interested in philanthropy, literature, or politics, would not care also for her family. But Christianity makes woman better, more useful, more wise in her own home, and it makes her the nearest to His cross, watching even when the apostles had fled. Woman still is near the cross, ministering to her Saviour in the persons of the poor, the intemperate, the heathen. There was much truth in the humorous proposal, at a meeting of a great denomination, when it was seen how much legacies and the Woman's Board of Missions had done, to give a "vote of thanks to the dead men and the live women of the church."

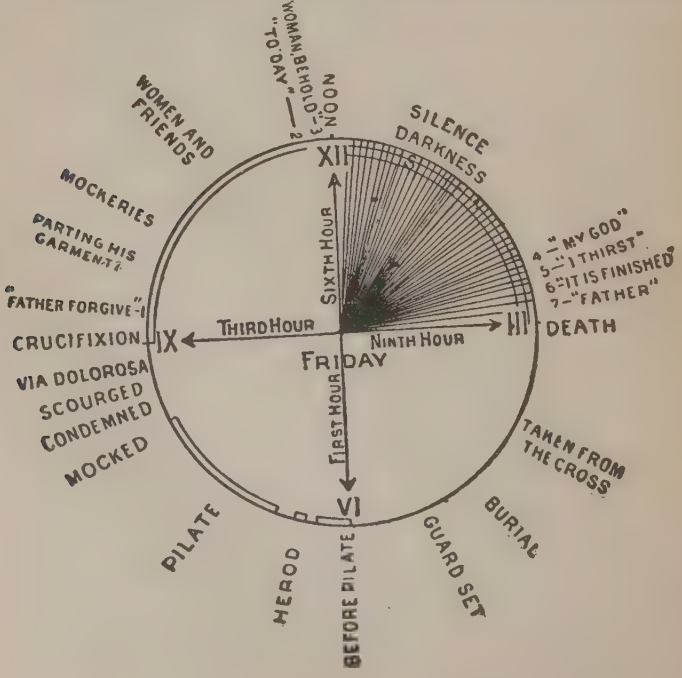
Third Word from the Cross.

Library.—Compare the story told by Socrates of a poor man who, when dying, bequeathed his children to a friend.

28. I THIRST. — "I remember once talking with a German student who had served in the Franco-Prussian War. He was wounded in an engagement near Paris, and lay on the field unable to stir. He did not know exactly what was the nature of his wound, and he thought that he might be dying. The pain was intense; the wounded and dying were groaning round about him; the battle was still raging; and shots were falling and tearing up the ground in all directions. But after a time one agony, he told me, began to swallow up all the rest, and soon made him forget his wound, his danger, and his neighbors. It was the agony of thirst. He would have given the world for a draught of water." The excruciating agonies of crucifixion were "all gathered into one central current, in which they were lost and swallowed up — that of devouring thirst; and it was this that drew from our Lord the fifth word." — *Stalker.*

Fifth Word from the Cross.

"The Saviour is still saying 'I thirst.' How and where? Listen! 'I was thirsty and ye gave me drink.' 'Lord, when saw we Thee athirst, and gave thee drink?' 'Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.'" — *Scenes on Day of Crucifixion.*



PICTURES. — *At the Foot of the Cross*, Bartolommeo, Correggio; *Darkness Coming Over the Land*, Gerome; *John Taking the Virgin Mary Home*, Dobson, Plockhörst; *The Descent from the Cross*, Rubens (Antwerp), Angelico (Florence), Rembrandt (Munich), Volterra, Dorè.

"The best and grandest Pietá produced in the 17th century (about 1630), is undoubtedly that of Van Dyck in the Museum at Antwerp."

A. D. 30.
April 7, from 9 a. m. to 3 p. m.
CALVARY.
The Death and Burial of Jesus.

CHAPTER XX.

THE RESURRECTION.

1. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

A. D. 30.
April 7, from 9 a. m. to 3 p. m.
CALVARY.
The Crucifixion.

THE THREE DAYS IN THE TOMB. — Jesus had lain in the grave a part of each of three days — Friday afternoon, Saturday all day, and part of Sunday, beginning at sunset Saturday night. He had repeatedly foretold that He should rise on the third day, or after three days. It was the custom of the Jews to count a part of each day as a whole day. We see it illustrated in the chronology of the kings, by the way they counted the years of a reign. Thus a reign extending from December, 1893, through 1894 into January, 1895, would be counted as three years, although only thirteen or fourteen months. It is so in the Old Testament, in the Talmud, in Josephus, and in the Asyrian tablets. Days were counted in the same way.

THE RESURRECTION. — On the third day Jesus rose from the dead. Nothing is known of the manner of it; but we are told that it was accompanied by a great earthquake; and an angel, whose countenance was like lightning, and whose raiment was white as snow, came and rolled away the stone from the door of the sepulchre.

Of many of God's doings we know the fact, but we do not know how it became a fact. We know the fact of living beings, but we do not know how they came to be alive. We see a tree. It is an undoubted fact; but we do not know what there was in the seed to produce the tree.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun."

"'Tis the spring of souls to-day;
Christ hath burst his prison,
And from three days' sleep in death,
As the sun, hath risen."

A. D. 30.
April 9, Sunday Morning.
JERUSALEM.
The Resurrection of Jesus.

PICTURES. — *The Resurrection*, Albrecht Dürer (in the "Greater Passion"), Mantegna (*Nat. Gallery, London*), Naack, Fra. Bartolommeo (*Pitti Palace, Florence*), Luca della Robbia, Perugino (*Vatican*), Raphael (*Vatican*), Rembrandt (*Munich*); *The Angel at the Sepulchre*, Doré. There is an interesting picture of the Resurrection in the Cathedral at Bordeaux.

The Three Marys at the Tomb, Plockhorst, Ary Scheffer; *Touch Me Not*, Titian, Schönherr; *Walk to Emmaus*, Plockhörst Doré, Hofman; *Supper at Emmaus*, Paul Veronese, Carpaccio; *Jesus and St. Thomas*, Rubens; *The Ascension*, Doré, Pacchiarotto; *Mount of Olives.*

PROOFS OF THE RESURRECTION. — Before any one of the Gospels was written, Paul had written four of his Epistles, "one to the Galatians, written A. D. 55; two to the Corinthians, A. D. 56; and one to the Romans, A. D. 59. [Farrar puts them all in 57 and 58 A. D. — *Ed.* The opinion of scholars, Christian and infidel, that these are authentic and that we are in possession of genuine copies is unanimous." "The latest was written within twenty-nine years of the death of Jesus; the earliest, still nearer to that event. It is as if any American who had been engaged in the civil war should, in 1891 give his memory of the affairs of this nation in the year 1862, the writer being now about fifty years of age, in the full possession of his ripened faculties and powers. Such was Paul. He was at least twenty-two years old when Jesus of Nazareth was crucified." From his writings we learn that there was a large number of people who differed about many things, "yet as to the resurrection of the body of Jesus they were perfectly unanimous, without a dissenting voice, without the suggestion of a suspicion of any contrary theory; that, after more than a quarter of a century, they were as unanimous in their belief that Jesus Christ had been killed and had risen from the dead as the American people to-day are that Abraham Lincoln was inaugurated president of the United States in March of 1861, and murdered in April, 1865. For twenty years Paul had found this unanimity everywhere. He himself had never doubted the fact, had always declared it, and about the twenty-eighth anniversary of the event he wrote to the Corinthians that there were over two hundred and fifty persons then living who had seen Jesus after His resurrection, and that he himself was one of them, and that they rested the whole of Christianity on the fact." — *Dr. Deems.*

OUR LORD'S APPEARANCES AFTER HIS RESURRECTION. —

ORDER.	TIME.	TO WHOM.	WHERE.	RECORD.
1	Sunday, April 9. Early in the morning.	To Mary Magdalene	Near the sepulchre at Jerusalem.	Mark 16 : 9 ; John 20 ; 11–18
2	Sunday morning	To the women returning from the sepulchre	Near Jerusalem	Matt. 28 : 9, 10
3	Sunday	To Simon Peter alone	Near Jerusalem	Luke 24 : 34
4	Sunday afternoon	To two disciples going to Emmaus	Between Jerusalem and Emmaus, and at Emmaus	Luke 24 : 13–31
5	Sunday evening	To the apostles, excepting Thomas	Jerusalem	John 20 : 19–25
6	Sunday evening, April 16	To the apostles, Thomas being present	Jerusalem	John 20 : 26–29
7	Last of April or first of May	To seven disciples fishing	Sea of Galilee	John 21 : 1–13
8	Last of April or first of May	To the eleven disciples on a mountain	Galilee	Matt. 28 : 16–20.
9	Last of April or first of May	To above five hundred brethren at once	Galilee	1 Cor. 15 : 6
10	May	To James only	Jerusalem probably	1 Cor. 15 : 7
11	Thursday, May 18	To all the apostles at His ascension	Mount of Olives, near Bethany	Luke 24 : 50–51 Acts 1 : 6–12

CHRIST IS RISEN. — EASTER DAY. — "We read that in the cities of Russia, at the beginning of every Easter day, when the sun is just rising, men and women go about the streets greeting each other with the information "Christ is risen." Every man knows it. But this is an illustration of how

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a man, when his heart is full of a thing, wants to tell it to his brethren. He does not care if the brother knows it already. He goes and tells it to him again. And so, when the truth of Christ's Gospel shall come so home to each and every one of us that all men shall be filled with the glad intelligence, and tell the story of how men are living in the freedom of their Heavenly Father, it shall not be needful to have a revival of religion." — *Phillips Brooks.*

TENNYSON'S IDYLS OF THE KING. — GARETH AND LYNETTE. — "The Poet Laureate, in his Gareth and Lynette, one of the Idyls of the King, draws a wonderful picture of the warfare of human life. Gareth is a king's son, who in disguise has served as scullion in the king's kitchen, until Arthur sends him forth to do battle for the liberation of an imprisoned lady, typical of the human soul. He encounters Morning, Noon, and Night, the succession of armed warriors who guard the castle. Then at last he faces Death in the form of a dreadful being clad in black armor, with a grinning skull as its crest. This foe also he unhorses, and cleaves the black helmet, only to liberate a smiling and beautiful boy, who pleads that the other champions have persuaded him to don this dreadful disguise of terror. Death faced, overcome, forced to disclose himself, proves no dreadful specter, but a form of blooming youth." — *Sunday School Times.*

THE SETTING SUN A PRELUDE TO THE RISING. — "When I go down to the grave I can say, like so many others, 'I have finished my day's work;' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, to open with the dawn!" — *Victor Hugo.*

LIFE ONLY A COMMENCEMENT. — "Theodore Monod said he would like the epitaph on his tombstone to be, Here endeth the First Lesson." — *Smiles.*

THE DAMASCUS TUNNEL. — "In Damascus there is a long, dark, narrow lane, ending in a tunnel. It has been there for ages. The traveler descends and passes through: but on the other side he emerges into the courtyard of an Oriental palace, flashing with color and sunlight. This is a figure of a believer's death. Christ is called 'the firstborn from the dead,' and dying to the Christian is but being born out

of the darkness and limitations of earth, into the glorious light and liberty of heaven." — *F. B. Meyer.*

The Glacier Stream, and the Light Beyond. — The first time I heard Newman Hall preach, he used the following illustration which I here quote in the words of a writer in the Sunday School Times:

"A chamois hunter of the Alps climbed one of the mountain sides in pursuit of his game; out of the vale of Chamouni up the Mer de Glace, up among the snows of the mountain beyond. Suddenly the snow gave way beneath him, and he fell down, down, several hundred feet. He was not harmed, but as he arose and looked up he saw that wall of ice reared on each side towards the sky, and the blue light of heaven alone looked down upon him. How hopeless! Better that he had died at once than in that tomb and in a slow death. But just at his footsteps, — ran on the thread of a stream. A thought struck his mind. Streams sometimes flow from out the glaciers of the Alps, bursting from their base into the valley beyond. He thought, 'I will follow that little thread of clear snow-water;' and so while it broadened and deepened he followed on, climbing over the ice, until he at last came to the broadened pool into which the stream sank away. The water was dark and swirled around and around, and sank in the center, and the wall on the other side reared itself before him, and all was lost. The thread of hope seemed extinguished in that dark pool. 'But no,' he says, 'there is one chance yet.' He kneeled upon the snow; he cast beside him all his trappings, and lifted his heart to the God of the eternal mountains. He plunged into the pool. There was a moment of darkness, unconsciousness, and then he was thrown upon the bosom of the stream, in the midst of the singing birds and the green hills and fields and blooming flowers of Chamouni.

So shall it be with us when our footsteps trend to the dark pool. It shall be but a moment's plunge into the icy depth, a moment's unconsciousness, it may be, and then into the vale whose flowers are more fragrant, whose fields are brighter than any Chamouni, amid the songs of the angels to the welcoming hands of God, our spirits shall joyfully go."

In the heathen fable Orpheus goes down, lyre in hand, to the Plutonic realm, to bring back again to life and love the lost Eurydice; but Jesus, in His vicarious sufferings, goes down to hell itself, that He may win back from their sins and bear in triumph to the upper heavens a lost humanity.

Library. — Discussions of immortality from various standpoints; Plato's *Phædo;* Cicero's *De Senectute;* Shakespeare's *Hamlet,* Hamlet's

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

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soliloquy in the castle of Elsinore; and *Measure for Measure*, Claudio's address to his sister Isabella; Stewart and Tait's *Unseen Universe;* Wordsworth's *Poems*, "Intimations of Immortality;" Longfellow's *Poems*, "Resignation;" Mrs. Gatty's *Parables from Nature;* a booklet poem, *The story of Easter, as told by St. John*, is very good.

SEETH THE STONE TAKEN AWAY. — The entrance was protected by a large stone, sometimes round, like a large millstone, rolled in front of the opening. As they went, the women wondered who would roll away the stone for them, since to cover so large an opening it must have required two or three men to move it. But when they arrived at the tomb the angel had already rolled the stone away.

"The lesson is very beautiful. We have only to go on in faithful obedience, doing each day our simple duty and never worrying about the difficulties that may lie in our path An unseen helper ever goes on before us and prepares the way for us."— *J. R. Miller, Westminster Teacher.* For instance (1) the stone is rolled away from the tomb of death by the resurrection and the life. (2) The obstacles in the way of our salvation — our hard hearts, our sins, the opposition of friends, the reluctance to do hard duties — are removed from those who go forward. (3) Doctrinal difficulties are removed by doing every duty as it comes to us. Our path is often like a winding way through a forest and among the hills. We can see but a little distance, and cannot know beforehand where the path leads, but when we come to the end of what we can see, a further path opens up to us. (4) The same is true of the progress of Christianity, of real reforms, of business, of every line of duty.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the Scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

11. ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Library.— *The Poem,* "Three Women Crept at Break of Day." See *Suggestive Illustrations on Matthew.*

Appearing First to Women. — It is a matter of no little interest that the first appearances of Jesus were not to the apostles, but to women. (1) Probably because they "loved much," and showed their love by going earliest to the sepulchre. The first, the highest, the best revelations of God are to love. (2) It was typical of the changed position which the gospel was to bestow upon woman. Much as the gospel has done for man, it has done still more for woman. (3) It was typical of her work in the church, as a messenger of Christ.

> "Not she with traitorous kiss her Master stung;
> Not she denied Him with unfaithful tongue;
> She when apostles fled could danger brave,
> Last at His cross and earliest at His grave." — *Mrs. Browning.*

"He appeared to Mary: Love is immortal. He appeared to the other women: Immortal Love honors by giving service. He appeared to Peter: Immortal Love forgives. He appeared to the disciples on the way to Emmaus: Immortal Love sympathizes. He appeared to Thomas, the honest doubter: Immortal Love is tenderly and instructively sympathetic. To the grief of love, of perplexity, of penitence, and of doubt, Immortal Love comes up from the grave and pauses to give comfort before ascending into heaven." — *Dr. C. Deems.*

2. We Know Not Where They Have Laid Him. —

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"With myrrh and with aloes,
We balmed and we bathed Him,
Loyally, lovingly,
Tenderly swathed Him;

"With cerecloth and band
For the grave we arrayed Him;
But oh, He is gone
From the place where we laid Him."

— *Goethe's Faust.*

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7. Wrapped Together, ἐντετυλιγμένον. — "Rev., much better, *rolled up*. The orderly arrangement of everything in the tomb marks the absence of haste and precipitation in the awakening and rising from the dead." — *M. R. Vincent.*

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11. As She Wept, She Stooped Down. —

"Love makes the coward spirit brave
And nerves the feeble arm."

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13. Woman, Why Weepest Thou? — "Mary, weeping before the empty tomb, reappears in each generation of Christians. She is the type of those who have a genuine love of religion, but who, from whatever cause and in various ways, are for a time, at any rate, disappointed." They see the tomb but not the Saviour. They look into the old forms and associations of youth. "What wonder if some of those associations of a boyish mind have been disturbed; if some misapprehensions have been corrected, if the relations between different fields of thought have been made clearer, during the interval? What wonder if some of this activity has resulted in what looks like dislocation or destruction, and caused perplexity? Depend on it, the body of Jesus is not lost. Do not despair because you find it no longer amid the old conditions, the grave-clothes, etc., of a bygone time. Distinguish between the unchanging, indestructible object of the religious life of the soul of man, and the ever-shifting moods of human thought and feeling that circle round Him, as the ages pass. Be as patient and hopeful as Mary, and your share in Mary's tears will surely be followed by Mary's joy. You will recover for your Bible, prayers, communions, much more than their old meaning. You will have exchanged Jesus in the tomb for Jesus in the garden." — *Canon Liddon.*

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19. ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

I Know Not Where They Have Laid Him. — This has been applied to those who write against the divinity of Christ, and have lessened His power and glory as a divine Saviour. "They have taken away my Lord, and I know not where they have laid Him."

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14. And Knew Not that it Was Jesus. — *Why did she not recognize Him at first?* (1) She had her eyes dimmed with tears, and (2) her mind occupied and excited with other thoughts; besides, (3) she was not at all expecting to see Him alive; (4) His garments certainly must have been changed, as the soldiers had those He was accustomed to wear; (5) she may not have looked up to His face, perhaps hardly looked at all; (6) the long agony on the cross must have made some difference in His appearance.

I remember hearing a friend describe the appearance of a man who was rescued from drowning when he rose to the surface the third and last time. Although living under the same roof, and intimately acquainted with him, my friend did not recognize him until told who he was. In addition to the ghastly paleness of his face, it wore the imprint of those five minutes of terror, and he looked full twenty years older, his haggard, ghastly features distorted by horror. Could the body of Jesus pass unscathed through the terrible ordeal of crucifixion? Had the physical suffering, the cruel spear and nails, the death agony, for three days a rigid corpse, a body without the vital essence, the nervous fluid, so altered that sad, beautiful face, that His nearest friends did not recognize Him, fulfilling the prophecy, "His visage was marred more than any man's and His form more than the sons of men?" — *The Advance.*

Not long ago I was visiting my somewhat aged father, and just at twilight I came up with him walking with another gentleman, and I joined in the conversation. Just as their paths parted, my father whis-

21. Then said Jesus to them again, Peace *be* unto you; as *my* Father hath sent me, even so send I you.

22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23. Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

24. ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

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25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. ¶ And after eight days again his disciples were within, and Thomas with them; *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed *are* they that have not seen, and *yet* have believed.

30. ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

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pered to him, "Who is that gentleman who has been walking with us?" He did not recognize his own son, not expecting him, nor taking particular notice. I immediately thought of Mary, and of the two disciples going to Emmaus.

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17. Touch Me Not (μή μου ἅπτου). — "The verb, primarily, means *to fasten to*. Hence it implies here, not a mere momentary touch, but *a clinging to*. Mary thought that the old relations between her Lord and herself were to be renewed; that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, 'The time for this kind of intercourse is over. Henceforth your communion with Me will be by faith through the Spirit. This communion will become possible through My ascending to the Father.'" — *M. R. Vincent, in Word Studies.*

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24. Thomas Was Not With Them. — Note how much Thomas missed by being absent from this prayer-meeting.

25. Except I Shall See.—Thomas was a realist rather than a doubter, and this expression indicates the necessity of proof and the kind of proof he required, that of facts.

Two Kinds of Doubters. — "Nothing more perfectly reveals the moral character of a doubter than the instinctive tendencies of his mind during his mental conflicts. Christian and Pliable both fell into the Slough of Despond. Pliable struggled to the side nearest the City of Destruction, but Christian with infinite toil reached the side nearest the Celestial City."— *W. J. Cooke.*

Library. — Tennyson's *In Memoriam*, "There lives more faith in honest doubt."

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27. Reach Hither Thy Finger. — "Here is One who has filled the world with His name and influence; who never published a line, and yet has set all the world publishing books about Him; who never led an army, and yet has overrun the four quarters of the world; who never entered a palace, and yet exercises a sovereignty that kings might well envy. Now, has not He a right to say something as to the way His claims shall be treated? This is what he says, 'Reach hither thy finger,' etc. Some one says, 'I acknowledge Jesus Christ to be the chief of the sons of men.' That will not do. 'Reach hither thy finger, and behold my hand.' The hand that labored, that healed, that blessed the little children, that rolled back the gates of death. Another says, 'I see that Jesus Christ wields a vast influence over many hearts and over all the world, and with that influence I have no intention of interfering.' That will not do. 'Reach hither thy hand, and thrust it into My side! into the love-wound; the fountain of this world's purity; the only place where salvation can be found. Another says, 'I shall remain neutral for a while; there can be no harm to that.' That will not do. 'Be not,' or literally 'Become not unbelieving, but believing.' Every man is becoming something more and more each day. The matter will not remain in balance. Consciously or unconsciously, it will ever grow to firmer faith or deeper unbelief. Therefore press the matter to settlement."— *A. Raleigh, D. D.*

Thrust It into My Side. — Compare the faith touch of the woman who touched Jesus in the throng and was healed. Mat. 9:20.

Legend of Thomas. — There is a quaint legend which tells how, some years after the event, St. Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the apostles, and began to pour his soul's troubles into their ears. But first one, then the other,

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looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had no time to listen to his tale. Then he was fain to impart his woes to some devout women. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint; he went to Parthia, occupied himself in preaching Christ's Gospel, and was never troubled with doubts any more.

REFERENCE. — See on vii: 17, "The way out of doubt."

CHAPTER XXI.

LOVEST THOU ME.

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SEA OF GALILEE.
Jesus Appears to Seven of His Disciples by the Sea.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

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1. SEA OF TIBERIAS. —

"O Galilee, sweet Galilee,
Where Jesus loved so much to be;
O Galilee, blue Galilee,
Come sing thy song again to me."

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3. I GO A FISHING. — ENTERED INTO A SHIP. — Macdonald in one of his books calls attention to the blessings that come to the sorrowing soul from the necessity of work.

"REFLECT in how precarious a position the whole future of the world is. That boat carries the earthly hope of the church; and as we weigh the feelings of the men that are in it, what we see chiefly is how easily the whole of Christianity might here have broken short off, and never have been heard of, supposing it to have depended for its propagation solely on the disciples." — *Marcus Dods.* But God cares for His own. "Every man is immortal till his work is done."

THAT NIGHT THEY CAUGHT NOTHING. — "The seven disciples toiled all night where blossomed the lovely stars, the forget-me-nots of the

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked), and did cast himself into the sea.

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angels" But not a fish came into their nets. They did not cease their efforts, but continued till the morning dawned. This is a picture of what Christian workers must often experience. The history of missions is full of examples. Most great reformers know what it means. We pray for fruit and plant the seed, but it is years before we reach the harvest. We cultivate the century plant, but it is many years before we see the first blossom. The foundations of the lighthouse are being laid under water for many months before the first stone appears above the surface.

5. CHILDREN, HAVE YE ANY MEAT? — "ἔχεις τι, *have you anything*, is the usual question addressed by a bystander to those employed in fishing or bird-catching. Equivalent to *have you had any sport?* See Aristophanes, 'Clouds,' 731." — *M. R. Vincent.*

6. CAST THE NET ON THE RIGHT SIDE. — Jesus would remind the disciples of the time when, three years before this, some of them were fishing in the same lake, and he had called them to become fishers of men (Luke 5 : 1-11 ; Matt. 4 : 19). They then learned (1) that if men are to be brought into the kingdom, they must be sought for. Fish do not come of themselves to our tables. (2) They must be sought patiently, carefully. (3) They can better be attracted than driven. (4) The right bait at the right season, rightly prepared and rightly presented, is essential to success. The work of the fisher is a work of art and skill rather than force. (5) Men catch fish for their own health and pleasure ; but they catch men for the good of those caught, that they may have eternal life.

Fishers of Men.

Now they are to learn other lessons in the same school. (1) That Jesus cared for their support, and is able all through their lives to give them a livelihood. (2) "That the higher duty glorifies, instead of degrading the lower ; that every business in which men can be rightly engaged is a calling and a ministry." — *Hutchinson.* (3) That without Jesus they can do nothing. (4) That sometimes they must wait and toil without visible success for a time, but that Jesus sees and knows. (5) That through faith and obedience, guided by Him, they may expect marvelous success, as was abundantly exemplified not many weeks later on the day of Pentecost.

The New Lesson.

8. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15. ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

"For His grace and love are such
Thou canst never ask too much."

The fish hidden long in "the many waters" of the world "depicts the church *invisible*;" "the breaking nets are imperfections and loss." "The Christian preacher, as the fisher of men, draws forth freely for God by means of the hook of the life-giving Word, from the deep and bitter waves of this world, rather to give them new life than to destroy them." — *St. Paulinus of Nola.*

"Fisher of men, the blest,
Out of *the world's unrest*,

Out of *sin's troubled sea*,
Taking us, Lord, to thee."

The Multitude of Fishes. — "The thickness of the shoals of fish in the Lake of Gennesaret is almost incredible to any one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they are packed so close together that it appears as if a heavy rain were beating down on the surface of the water." — *Tristram, The Natural History of the Bible*, p. 285. The same phenomena may be observed in the mackerel fishing off the coast of New England, and

"reminds one of what may be frequently seen in Bodensee, or the Lake of Constance."

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BY SEA OF GALILEE.
Restoration of Peter.

LIBRARY. — *Fishing Jimmy.*

15. SIMON PETER.—The prophecy that Simon should become Peter is in the process of fulfilment. He is first Simon, then Simon Peter, and in the Acts he is Peter only. "There is the making of an apostle in him, those granitic materials of strength and sparkle which only need the touch of heavenly fire upon them, and the cooling of heavenly winds, to become set and endurant, a living stone of the new temple. And so, like the scholar with the 'turned' lesson, Simon is sent back to Galilee, to receive a new commission in place of the one he has forfeited and lost. It is a repeat in the music of his life, a sort of *da capo* movement, with the same accessories; the same lake shore; the same weathered boat and nets; the same companions with three others added, and the same vain toiling all the night. So far the story is but a repetition of the older scene, now three years ago; but here the unison ends and the 'parts' come in variations which are still harmonies with new and deeper meaning." — *Dr. Henry Burton, D. D.*

THE QUESTIONING OF PETER. — "The chosen vessel of the Lord, moulded though it has been by the Master's hand, is alas! marred; but a broken

'Vase of chilling tears,
That grief hath shaken into frost.'"

"Is it simply a coincidence, or is it something more, that the only other 'fire of coals' mentioned in the New Testament is in St. John xviii. 18, where we read of one in the palace yard, at which Peter stood and warmed himself? *That* 'fire of coals' lighted him on his downward path; all his professions and promises were thrown into it, to disappear like the crackling of thorns or the vapor of smoke: out of that 'fire of coals' the viper crept which fastened on his heart, and which, alas! he had not the courage to throw off, but which stung him into a moral paralysis and insensibility. And now Jesus calls him to sit down at *His* 'fire of coals' on the sands, and to bring of the fish they have now caught; for what they saw broiling on the fire was but one small fish (St. John seems to emphasize this, drawing a marked distinction between the 'great fishes' of ver. 11 and the diminutive word of

ver. 9), and near the fire one loaf of bread. It is as if Jesus would reproduce the scene of that sad night — at least as far as the altered surroundings would allow." — *Henry Burton, D. D.*

Lovest Thou Me. — "There are some delicate shades of meaning in the Greek, which do not appear in our English translation, and which it is difficult to make clear in any translation. Jesus uses the word *love* three times in His questions, and Peter uses it three times in his answers. But in the original, the word for love (ἀγαπάω) which Jesus uses in His first two questions is a different word from that which Peter uses for love (φιλέω) in all his answers. In the third asking Jesus uses Peter's word. The word which Christ uses in His question, *Lovest thou me?* (ἀγαπάω) signifies if not the higher, at least the more thoughtful and reverential affection, founded on an intelligent estimate of character, and accompanied by a deliberate and well-considered choice. Peter's *I love thee* represents rather the personal, instinctive love, the activity of feeling, rather than of will, the affection which, being spontaneous and instinctive, gives no account of itself, and no reason for its existence. We are bid in the New Testament to exercise the first form of love (ἀγαπάω) towards God, but never the second; while the Father is said to exercise both forms towards His own Son. Two different Greek words are also rendered indiscriminately *feed*. To indicate the difference, I have rendered one by the rare but indispensable verb *shepherd*. Finally, three words are used to represent the flock which Christ commends to Peter's care — *lambs* (ἀρνία), *sheep* (πρόβατα), and *little sheep* (προβάτια) (the latter perhaps a term of special affection)." — *Abbott*. The whole may be brought before us in one view by the following from *Schaff*:

Questions.	*Answers.*	*Commands.*
1. Lovest thou me more than these?	I dearly love thee.	Feed my lambs.
2. Lovest thou me?	I dearly love thee.	Shepherd my sheep.
3. Dost thou love me dearly?	I dearly love thee.	Feed my sheeplings,

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Reference. — See on v : 20, M. R. Vincent's view of φιλέω ἀγαπάω.

Feed My Lambs. — "Children are the preface to the book of life." "An adult converted is a unit; a child is a multiplication table." Dr. Tyng used to say that if the choice lay between one child or two adults, he would always decide for the child. The Star of Bethlehem for the church and the world, stands over the cradle, the school-house, and the Sunday school.

Library. — Ruskin's Sesame and Lilies.

17. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

A. D. 30. *April–May.* BY SEA OF GALILEE. **Restoration of Peter.**

THE QUESTION of Jesus, lovest thou me, was both the test and the cure of Peter; like the necessity of labor laid upon man after the fall, which was the best thing possible for fallen man, not only a punishment but a cure.

"Love is like the ringing of bells; they sound sweetly while they are chiming; but after all it is hard work to ring them." — *H. W. Beecher.*

18. THOU SHALT STRETCH FORTH THY HANDS. — This was one proof of Peter's restoration. "You said you were ready to go both to prison and to death, for my sake. You failed once, but you will not fail again. You shall have the same test once more, but instead of denying your Lord, you will glorify him."

PETER'S REPENTANCE. — "It is a touching and beautiful tradition, true to the sincerity of Peter's repentance, if not as a historical reality, that, all his life long, the remembrance of this night never left him, and that, morning by morning, he rose at the hour when the look of his Master had entered his soul, to pray once more for pardon." — *Geikie.*

"If I could paint a portrait of Peter, I would write on every hair of his head, *forgiveness of sins.*" — *Luther.* Peter was permanently changed for the better by his experience, and he uses this experience in urging others to escape the snare into which he had fallen (1 Pet. 3: 15; 5: 6–10).

"St. Augustine! well hast thou said
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!" — *Longfellow.*

20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE CHANGE IN PETER. — "In a gallery in Europe there hang, side by side, Rembrandt's *first picture*, a simple sketch, imperfect and faulty, and his *great masterpiece*, which all men admire. So in the two names, Simon and Peter, we have first the rude fisherman who came to Jesus that day, the man as he was before Jesus began His work on him: and second, the man as he became during the years when the friendship of Jesus had warmed his heart and enriched his life."— *J. R. Miller, in Personal Friendships of Jesus.*

THE BLOTTING OUT OF PETER'S SIN. — "As I was practicing getting a focus, with the camera, from my window, I had just got it arranged to take in a part of the next-door neighbor's garden, — a beautiful spot, with a trellis loaded with grapes in the center of the picture.

"While I had my head under the cloth at the back of the camera, I saw two figures come into that part of the garden, and begin tearing down grapes from the trellis.

"I knew the family next door was out of town, and I quickly concluded that the figures were thieves, who were stealing the grapes; and if I could catch a photograph of them, I could identify them.

"So, without stopping to give another look at them, I quickly popped in a plate-holder, and then, in a wink, I had 'em! And not a moment too soon, either; for they heard the slight noise I made with the camera, and ran away before I could get a good look at them. However, I felt sure I had a good picture of them; but before I developed it, the white light got to it, and blotted out the whole thing.

"Now, do you know, boys, that little incident made clearer to me something in the Bible that used to be very hard for me to understand when I was a child like you, so I think I will tell you about it.

A. D. 30.
April-May.
BY SEA OF GALILEE.
Restoration of Peter.

"It seems to me an unforgiven sin in one's heart is just like the picture on the sensitized plate in the camera; it may not be apparent, but it is there, and unless we let the white light of Christ's forgiving love shine into our sinful hearts, and, as the Bible says, 'blot out, as a thick cloud, our transgressions,' then that mysterious change which we call death, and which, it seems to me, might be compared to that developing process you have watched to-day, will develop and make 'fixed' to all eternity, the sin in our hearts.

"You remember the verse 'Every work shall be made manifest; for the day shall declare it.' So that is the little sermon I get out of this blurred plate, which I call 'a sin blotted out.' I hope these boys have repented of their sin, so that the dear Saviour could blot it out."—*Ellen Quincy Vane, in the Sunday School Times.*

Hope From Peter's Experience. — "However great a sinner a man may be, he need never despair at any time in his life of the Divine mercy, for, as there is no tree so thorny, knotted, and gnarled but what it can be planed, polished, and rendered beautiful, so, in like manner, there is not a man in the world, however criminal, or however great a sinner he may be, but that God may convert him in order to adorn his soul with all the virtues and with the most signal graces." — *Fra Egidio.*

Library. — On verse 22, see Farrar's *Christ in Art*, p. 168.

Bibles. — There had been published in 1896, 262 millions of Bibles by the Bible societies alone, besides the vast numbers by private publishing houses. In the Bible house of the British and Foreign Bible Society there are Bibles in 340 languages and dialects.

CLOSING WORDS.

"Long had my tears of penitence
From sleepless eyes been falling;
Long had I heard the angel voice
That through my soul kept calling:
One night I watched the shapeless clouds
That o'er my mind were rolling,
Till the clock's slow and measured tones
The hour of twelve were tolling.

"Then o'er the loved disciple's page
Was I my vigil keeping:
I read and mused, and read again,
While all the world was sleeping:
And as I mused, I felt a fire
Within me gently glowing;
Passion sunk low as drooping gales
At hush of eve stop blowing.

"The clouds that o'er my spirit hung
Gave sweet and gentle warning:
They changed to white and purpling flakes
As at the dawn of morning,
And then looked through the countenance,
Clothed in its sun-bright splendor,
Of Him who o'er His saints of old
Kept holy watch and tender.

"His robe was white as flakes of snow
When through the air descending;
I saw the clouds beneath Him melt,
And rainbows o'er Him bending:—
And then a voice, — no, not a voice, —
A deep and calm revealing
Came through me like a vesper-strain
O'er tranquil waters stealing.

"And ever since, that countenance
Is on my pathway shining,
A sun from out a higher sky,
Whose light knows no declining,
All day it falls upon my road,
And keeps my feet from straying;
And when at night I lay me down
I fall asleep while praying."

— *Edmund H. Sears, D. D.*

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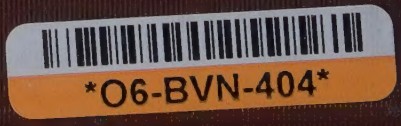
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